The Booke to the Reader.

LOke ere thou leape, dome not by view of face,
Least haſt make waſt, in miſdoming the caſe,
For I teach not to loue, ne yet his lore,
Ne with what ſalue is cured ſuche a ſore.
But I the carke with cares that therby haps, (claps,
The bliſſe with ioyes, the ſtormes with thunder-
The curteſies, where moſt his force is ſhewde,
The choyce of beſt, be it of good or lewde,
Compare them ſo, as doomed is the doubt
Thereof, and ay the truth well ſifted out:
The which to reade ſuch pleaſure thou ſhalt finde
As may content a well diſpoſed minde.

Thirtene moſt pleſant and delectable Queſtions, entituled

A diſport of diuers noble perſonages

Written in Italian by M. IOHN BOCACE, Florentine and Poet Laureate, in his Booke named PHILOCOPO.

Engliſhed by H. G. Henry Granthan

These bookes are to be solde at the Corner shoppe, at the North-weast doze of Paules.

(.·.)

BIBLIOTHECA BODLEIANA

¶ *To the right worshipfull*
M. VVilliam Rice Esquier, H. G.
Wisheth a happy long life, with increase of muche worship.

IN HOVV MVCHE the thankfull sorte are desirous (as reson vvilleth, and experience daylie teacheth) to gratifie such their dear frends, as to vvhom for sundrie good turnes and receiued benefits they are not a litle beholding, the sundrie dealing of thousands dayly in vse and apparant to the vvorlde, to the great prayse and commendation both of the one and the other, giueth a sufficient testimonie: So that, taking occasion thereby to shevv the good vvill I haue, to pay in parte the debt many yeres due, for that your bountie tovvards me (the least sparke vvhereof I am vnable to satisfie:) I do giue vnto you this ITLLIAN Disport, the vvhich I haue turned out of his natiue attyre into this our ENGLISH habite, to the ende the same may be no lesse familiar to you, and to such other (for your sake) as shall

vouchsafe thereof, than it is either to the ITALIAN or the FRENCH: and desire that the same may march abroade vnder your charge: to vvhom I recount the protection therof. Not douting but as the reding therof shal bring pleasure and delite: so the matter beeing therevvithall duely considered, shal giue sundry profitable lessons mete to be folovved. And bicause the name of the author (being of no smal credit vvith the learned, for those his sundry vvel written vvorks) is of it selfe sufficient to carry greater commendation therwith, than my pen is able to vvrite, I leaue to labot therin, lest my lack may be an occasiō to the leesing of his due prayse. And vntill Fortune (the onely hope of the vnhappy) shall make me better able, I shall desire you thankfully to accept this as a token and pledge of the good vvil I haue to performe that vvhervnto mine abilitie is vnable to stretch. Thus taking my leaue, I betake you to the tuitiō of almightie god, vvho preserue you in health to his plesure, and after this life make you possessor of those ioyes, vvhereof vve all hope to be partakers. 6. Martij. 1566.

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The argument to the .xiij Questions, composed in Italian, by M. *John Bocace*, Florentine, and Poet Laureat: And now turned into English *by H. G.*

LORIO surnamed Philocopo, accompanied with the Duke Montorio, Ascalion, Menedon, and Massalino, in sayling to seeke his frend Biancofiore, was thorow a very obscure and darke night, by the fierce winds, driuen into great dangers, but the perilles beeing once passed, they were cast into the Porte of the anncient PARTHENOPE, wheras the Mariners (espying them selues in Hauen) he reteined comfort, not knowing into what coast Fortune had forced him, yelded thankes to his Gods. And so taried the new day, the which after it once appeared, the place was of the Mariners descried, so that they al glad of suretie, and of so acceptable arriuall, came a shoare.

Philo-

The Argument.

Philocopo with his companions, who rather seemed to come forth new risen agayne out of their sepultures, than disbarked from shippe, loked backe towardes the waywarde waters, and repeating in them selues the passed perils of the spent night, could yet scarcely thinke themselues in suretie. They all then with one voyce praysed their gods, that had guided them safe out of so crooked a course, offred their pitifull Sacrifices, and began to receiue comfort, and were by a friende of Ascalions honorably receiued into the Citie, whereas they caused their ship to be all new repaired and decked, of Mast, sayle, and better sterne, than were the others whiche they had lost: and so tarying time for their further voiage, the which was much longer lengthened than they loked for: by occasion whereof Philocopo would many times haue taken his iourney by lande, but discouraged therein by Ascalion, stayde, in tarrying a more prosperous houre in the aforesayde place, whers he and his companions saw Phebea fiue times round, & as many times horned,

before that Notus did abandon his violent forces. And in so long a while, they neuer almost saw time to be merry, whereupon Philocopo, who was very desirous to persourme his deferred iourney, one day called his companions vnto him, and sayde: Let vs go take the pleasaunt ayre, and passe the time vpon the salte sea shoare, in reasoning and prouiding for our future voyage. Thus he, with the duke Parmenion, and the rest of his companions, directed their walke with a mild pace (discoursing diuers matters) towards that place wher rest the reuerende ashes of the most renoumed Poet Maro. They all thus talking a good space, were not gone farre from the Citie, but that they came to the side of a Gardeyn, wherein they heard gracious and ioyous feasting of young Gentlemen, dames, and damsels: There the ayre did all resounde with the noyse of sundrie instruments, and as it were of Angelicall voyces, entring with sweete delighte into the hearts of them, to whose eares it came: the whiche noyse it pleased Philocopo

to

to staye a while to heare, to the ende his former Melancolie thorough the swéetenesse thereof, might by little and litle departe away. Then Ascalion restrayned theyr talke. And whylest Fortune helde thus Philocopo and his companions without the garden intentiuely listening, a yong gentleman comming forth thereof, espied them, & forthwith by sighte, porte and vilage, knew them to be noble gentlemen, & worthy to be reuerenced. Wherfore he without tariaunce, returned to his company, and sayde: Come, let vs goe welcome certayne yong men, séeming to be gentlemen of great calling, the whiche perhaps bashfull to enter herein, not being bidden, stay without, giuing eare to our dysporte. The companions then of this Gentleman lefte their Ladies at their pastime, and went forth of the Garden, and came to Philocopo, whome by sighte they knew to bée chiefe of all the reste, to whome they spake with that reuerence their reason coulde deuise, and that was most conuenient for the welcoming of such a guest, prayying

him that in honour and increase of this their Feast, it would please him and his companions to enter with them the garden, constrayning him through many requests, that he should in no wise denie them this curtesy. These sweete prayers so pierced the gentle heart of Philocopo, and no lesse the hearts of his companions, that he answered the intreators in this sort: Friends, of truth such a Feast was of vs neither sought for, nor fled from, but like weather beaten mates cast into your port, we to the ende to flee drousie thoughts, which spring of ydlenesse, didde in reciting our aduersities, passe by these sea banks: But how fortune hath allured vs to giue eare vnto you I know not, vnlesse as we thinke, desirous to remoue from vs all pensiueneſſe, she hath of you, in whom I know to be infinite curtesie, made vs this offer: and therfore we will satisfie your desire, though peraduenture in part we become some what lauesse of the curtesie which otherwise towards others ought to procéede from vs. And thus talking, they entred togither into the Garden,

wheras they founde many fayre Gentlewomen, of whom they were very graciously receiued, and by them welcomed to their feast. After Philocopo had a good while beheelde this their feasting, and likewise had feasted with them, he thought it good to depart, and willing to take his leaue of the yong Gentlemen, and to giue them thanks for the honor he had receiued, one Lady more honorable than the rest, indued with maruellous beautie and vertue, came forth where he stode, and thus sayd vnto him: Most noble Syr, ye haue this morning through this your great curtesie, shewed no smal pleasure to these yong Gentlemen, for the which they shalbe alwayes beholding vnto you, that is to wit, in that you haue vouchesafed to come to honor this our feast. May it please you then, not to refuse to shew vnto me, and to these other Dames, that fauor that I am secondarily to intreate you for: To whome Philocopo with a sweete voyce answered: Most gentle Lady, nothing maye iustly be denied you, commaunde therefore, for both I and these my

my companions are all prest at your will: To whom the Lady sayde in this wyse: Forasmuche as this your comming hath increased this our feasting, with a most noble and goodly companie, I shal desire you that you will not with departure lessen the same, but rather helpe vs here to spende this day euen to the laste houre, to that ende we haue already begonne the same. Philocopo beholde hir in the face as she thus spake, and seeing hir eyes replete with burning rayes to twinkle lyke vnto the morning starre, and hir face exceading pleasaunt and faire, thoughte neuer to had seene (his Biancofiore excepted) so faire a creature: to whose demaund he thus made aunswere: Madame I shall dispose my self to satisfie rather your desire than mine owne, wherefore so long as it shall please you, so long will I abide with you, and these my companions also: The Ladye gaue him greate thanks, and retourning to the others, began togethers with them all to be very merry. Philocopo abiding with them in this sorte, entred greate familiarities

with

with a young Gentleman named Galeone, adorned with good qualities, and of a singuler eloquence, to whome in talking he sayde thus: Oh, how muche are you more than any others beholding to the immortall Gods, the whiche preserue you quiet in one will in this your mirth making. We acknowledge vs to be greatly bounden vnto them, answered Galeone. But what occasion moueth you to say this? Philocopo answered: Truely none other occasion, but that I see you all here assembled in one will. Oh, sayde Galeone, maruayle not at all thereat, for this Lady in whome all excellencie dothe reste, both moueth vs herevnto, and holdeth vs herein. Then demaunded Philocopo: And this Lady, who is she? Galeone aunswered: It is she that made request vnto you that ye woulde tarry here, when as a while since ye woulde haue departed. By sight she semeth vnto vnto me (sayd Philocopo) exceding faire, and of a surmounting worthinesse: but yet if my demaund be not vnlefull, manifest hir name vnto me, of whēce she is,

and

and of what Parentes discended. To whom Galeone answered: No wayes maye your request bee vniust, besides there is none publiquely talking of hir, which doth not vouchsafe to publish the renoume of so worthy a Lady, and therfore I shall fully satisfie your demaund. Hir name is of vs here called Fiametta, howbeit the greatest part of the people call hir by the name of hir, throughe whom that wounde is shut vp, that the preuarication of the first mother opened. She is the daughter of a most high Prince, vnder whose scepter these countreys are quietly gouerned, she is also Lady to vs all: and briefly, there is no vertue that ought to be in a noble heart, that is not in hirs. And as I thinke, in tarying this day with vs, you shall haue good experience therof. That which you say (sayde Philocopo) can not be hidden in hir semblance. The gods guide hir to that ende that hir singular giftes do merite, for assuredly I beleeue both that and much more than you haue affirmed. But these other dames, who are they? These Gentlewomen (sayde Galeone) some

some of them are of Parthenope, and o-ther some of places else where, commen as are you your selues, hither into hir company. And after they had thus held talke a good space, Galeone sayde: Ah my sweete friende, if it might not dis-please you, it should be very acceptable vnto me to know further of your state and condition, than your outwarde ap-pearance representeth, to the ende that by knowing you, we maye do you that honor you worthily merit, bicause some-times want of knowledge bringeth lack of duetie, to them that honour others in not doing their due reuerēce. To whom Philocopo aunswered: no lacke in do-ing me reuerence could any ways hap-pen on your behalfe, but rather ye haue therin so far exceeded, as with excesse ye haue passed the bounds & limits therof. But since you desire to know further of my condition, it should be vniust not to satisfie your desire therein. And therfor (in how muche it is lawfull for me to discouer) I shall tell you: I am a poor Pilgrim of Loue, and goe seeking as ye see, a Lady of mine, taken away from

me

me by subtile cautele by my Parents: and these Gentlemen whom ye see with me, of their curtesie kepe me companye in this my Pilgrimage: and my name is Philocopo, of Nation a Spaniard, driuen through tempestuous wether (seeking for the Ilande of *Cicilia*) into your Portes. But he knew not so couertly to talke, as that the yong Gentleman vnderstode not more of his condition, than he willingly desired he should: and hauing compassion of thos his harde happes, somewhat comforted him with wordes, whiche promised him hereafter a more luckie life, and from that time forwards to increase his honour, willed that he shoulde be honored of them all, not as a Pilgrim, or as a bidden guest, but rather as the chiefe and principall patrons of the feast. The Lady, who vnderstod his state and condition, through the report of Galeone, eũ eeming derely of such an happe, commaunded specially that so it shoulde be. Apollo was now with his Chariot of light mounted to the Meridian circle, and did scarcely behold with leueled eye

the

the new apparelled earth, when as these Dames, Damsels, and yong gentlemen beeing thus assembled togither in that place, (setting their feasting aparte) seeking forth by sundry quarters of the garden the delightfull shade, and fleing the noysome heat that might offend their delicate bodies, toke by diuers companies, diuers delightes. And the Ladie accompanied with foure others, toke Philocopo by the hand, saying: Sir, the heat doth constraine vs to seeke out the fresh aire, let vs therfore go to yonder medow you see here before vs, and there with sundry discourses, passe ouer the heat of the day. Philocopo then greatly praised the Ladies deuise, and followed hir motion, and with him hi. companions. Galeone also with two others, wēt with them to the appointed medow, which was exceeding fair of grasse and floures, and filled with a sweete suauitie of smels, about ẏ which grewe store of yong trees very faire and thicke of greene leaues, wherewith the place was defended from the parching beames of the great planet. There was in the midest of that medowe a proper foun-

Fountain, very faire & cleare like Chri-stall, about the which they all sate them downe, where some gasing in ỳ water, and other some gathering floures, they began to talke of sundry matters. But bicause sometimes at vnwares, the one did interrupt the others Tale, the fayre Ladie sayd vnto them thus: To the ende that this our discourse may procede in a more better order, and so continue vntill the freshe cole houres, the which we attend for our further fealting. Let vs ordaine one of vs in place of our king, to whome eche one shal propound a question of Loue, and shall receiue from him an apt resolution thereof: and truely (as I think) we shal no soner haue made an end of our Questions, but ỳ the heat (we not knowing how) shall be past, and the time spent to our profit and delite. This deuise pleased them al, and among them it was sayd: Let ther be a king: and with one voice they all chose Aschalion to their king, for that he was somewhat more growne in yeres, than was any of the rest: To whom he made answer, to be altogither insufficient for so great an office,

office, bicause he had spent moe yeres in the seruice of Mars, than of Venus. But yet he prayed them all to leaue vnto him the Election of suche a King. They that thought him to be suche a one (knowing so wel before hand the qualities of them all) as would constitute one suche, as should yeld true answer to all theyr demaundes, did then wholly consent that the Election shuld frely be remitted vnto him, since he would not take suche a dignitie vpon himself. Ascalion thē rose him vp, and gathered certaine twigges of a græne Laurel, the shade wherof did ouerspread the fresh fountaine, and therof made a riche Coronet, the which he brought in presence of them all, and said in this wise: from the time that I in my most youthful yeares began to haue vnderstanding, I swere by those gods whō I worship, that I do not remēber to haue seen or hard named, a womā of like worthinesse to Fiametta, of whō loue holdeth vs al hær in hir presēce inflamed, and by whō we haue this day bin honored ī such sort, as we ought neuer to forget ẏ same. And bicause she (as wout dout I know)

Fiametta chosen Queene to define the questions propounded.

is plentifully endued wyth euery good grace, adorned bothe with beautie & good qualities, and endued with a flowing eloquence, I therefore make choice of hir to be our Quéene. For assuredly it is cõuenient that the imperial crowne be bestowed vppon hir magnificence, being discended from a stirpe royal, to whome the secrete wayes of loue, being (as they are all) open, it shall be an easie matter for hir to content vs in these our Questions. And this sayd, he humbly knæled before this noble Ladie, saying: Most curteous Ladie vouchsafe to decke your head with this Crowne, the which is no lesse dearly to be estéemed of them, that are worthy thorow their vertues to couer their heades with the like, than if it were of Golde. The Ladie with a newe red bepainted hir white visage, and said: Truely ye haue not in due sorte prouided a Quéene for this amorous people, (y haue more nœde of a most able king) for that of all you that are present, I am the most simple and of least vertue, neither is there any one of you that is not more mect to be inuested of such a croun

than

than am I. But since it thus pleseth you, I can not withstand this your election: & to the end I be not found cõtrary to our made promisse, I will receiue it, and as I hope, shal eke receiue from the Gods with it, ẏ stomacke due to such an office: and thorowe the helpe of him to whome these leaues were alwayes acceptable, I shall answere you all, according to my small knowledge: Neuerthelesse, I deuoutly pray him that he will enter into my brest, and renue my voice with that sound wherewith he caused the valiant vanquished man Marsia, to deserue to be drawne forthe of the sheath of his members. I by way of mirthe shall giue you light answeres wythout sifting to the depthe of your propounded Questions, the going about to serch forth the which, should rather bring tediousnesse than delight to your mindes. And hauing thus sayd, she toke with hir delicate hand the offred Garland, and therwithal crouned hir head, and commaunded that eche one vppon paine to be depriued of the amorous ioyes, should prepare to put forthe some question, the which might be apte

and conuenient to the purpose whereof they did intend to entreat, and such a one as it ould rather be an increaser of their mirth, than through too great subtilty, or otherwise, a destroyer of the same.

The first Question,

proposed by PHILOCOPO.

The Queene commaunderh Philocopo to propound.

IN the right hand of the Quæne sate Philocopo, to whome she sayde: Noble Sir, you shal begin to propoũd your Question, to the end that ỹ rest orderly, as we are hære placed, may after you with more suretie propound theirs also. To whõ Philocopo thus made answer: Most noble Ladie, without any forsowing, I shal obey your commaundement, and thus said: I remember that in the citie, wherein I was borne, there was one day made a bountiful great feast, wher-

at,

at, to honoure the same, were many gentlemen and Gentlewomen: And I that was likewise there roming about, and beholding them that were in the place, espied among the rest, two yong mẽ very gratious to behold, that ernestly eyed an exceeding faire woman. Neither was I any wayes able to discerne whither of thém hir beauty had most inflamed. And as she in like sort had a good space beheld them, not making greater semblance to the one, than to the other, they betweene themselues, began to reason of hir: and among the other wordes that I vnderstode of their talke, was ỹ eche one said, that he was hir best beloued: and for proofe thereof, either of them alleaged in the furtherance of himselfe, diuers gestures then before done by the yong woman. And they thus remaining in this contention a long time, being now thorowe many wordes at daggers drawing, they acknowledged that herin they did very euil, bicause in thus doing, they wrought hurt and shame to themselues, and displeasure to the woman. Wherefore (moued of an equall agrement)

Two Gentlemen enamored of one Gentlewoman.

bothe two wente to the mother of the mayd, who was also at the same feast, and thus sayd vnto hir: That forsomuch as aboue all other women of the world, either of them best liked hir daughter, and that they were at contention whether of them was best liked of hir, it woulde therefore please hir to graunte them this fauor, to the ende no greater inconuenience might spring thereof, as to will hir daughter, that she either by word or déede, would shew whether of them she best loued. The intreated gentlewoman smiling, thus answered: willingly. And so calling hir daughter to hir, sayd: My fayre daughter, eche one of these preferreth the loue of thée, aboue the loue of him selfe, and in this contention they are: whether of them is best beloued of thée: and they séeke of me this fauour, that thou either by signes or words, resolue them herein. And therefore to the end that loue, from whom all peace and godnesse oughte alwayes to spring, bréede not now the contrary, content them in this, and with semblable curtesie, shew towards which of thē thy

Wheras loue is, there peace ought to be.

minde

minde is most bent. The yong damsell sayd: It liketh me right well. And so beholding them bothe a while, she saw the one of thē to haue vpon his head a faire garlande of fresh floures, and the other to stande without any garlande at all. Then she that had likewise vppon hir head a garlande of grœne leaues, firste toke the same from hir head, and set it vpon his, that stode before hir without a garlande. And after she toke that whiche the other yong man had vpon his head, and set the same vpon hirs: and so leauing them, she returned to the feast, saying that she had both perfourmed the commandement of hir mother, and eke their desire. The yong men being thus lefte, returned also to their former cōtention, eche one affirming that she loued him best. And he whose garland she toke and set vpon hir head, sayde: Assuredly she loueth me beste, bicause she hath taken my garlande to none other ende, but for that what mine is, pleaseth hir, and to giue occasion to be beholding vnto me. But to thée, she hath giuen hirs, as it were in place of hir last farewell: vn-

The loued giueth cause of argument to hir louers.

willing that (like a countrey girle) the loue which thou beareſt hir, be without requitall, and therfore laſtly ſhe giueth thee that garlande thou haddeſt merited. The other replying with the contrary, thus anſwered: Truely ſhe loueth that thine is, better than thée, and that may be ſéene in taking therof. And me ſhe loueth better than what mine is, in as much as ſhe hath giuen me of hirs: And therefore it is no token of hir laſt deſerued gift, as thou affirmeſt, but rather a beginning of amitie and loue. A gift maketh the receiuer a ſubiect to the giuer: and bicauſe ſhe peraduenture vncertane of me, to the ende ſhe might be more certayne to haue me hir ſubiect, will binde me (if perhaps I were not bounde vnto hir before) to be hirs by gift. But howe mayſt thou thinke, if ſhe at the firſt take away frō thée, that euer ſhe may vouchſafe to giue thée. And thus they abode a long time contending, and in the ende departed without any definition at all. Now ſay I, moſt puiſſant Quéene, yf you ſhoulde be demaunded of the laſte ſentence of ſuche a contention, what

would

would ye iudge? The faire Lady some what smiling, turned towards Philocopo, (hir eies sparkling with an amorous light) and after a soft sigh, thus made answere: Moste noble youthe, proper is your Question: And truely, as very wisely the young woman behaued hir selfe, so eche one of the yong men right well defended his cause. But bicause ye require what we finally will iudge therof, thus we make you aunswere: It seemeth vnto vs, and so it ought to seeme to eche one that taketh good hede, that the woman had in hate neither the one nor the other: but to kepe hir intent couert did two contrary acts, as appeareth, and not without occasion. And to the end she might get more assured the loue of him whom she loued, as not to lose the loue of the other, whome she hated not, it was but wisely done. But to come to our Question, whiche is, to whether of the two, greatest loue was shewed. We saye: that she loued him best, and he chiefest in hir fauour, to whome she gaue hir garland: and this semeth to be the reason: Whatsoeuer man or woman

The queenes iudgement vpon the question.

that

that loueth any perſon, ech one through force of the loue they beare, is ſo ſtrongly bound to the perſon loued, that aboue all other things they deſire to pleaſe the ſame, neither to binde him or hir more ſtrongly that thus loueth, nedeth either gifts or ſeruices, and this is manyfeſt. And yet we ſee, ỳ who ſo loueth, though he endeuour him ſelfe ſundry wayes, is not able to make the perſon loued, in any ſorte benigne and ſubiect vnto him, wherby he may bring it to his pleaſure, and ſo with a more bolde face demaund his deſire. And that this is in ſuche ſorte as we ſay, the inflamed Dido with hir doings, dothe very well manyfeſt the ſame vnto vs, who burning in the loue of Aeneas ſo long, as it ſeemed hir neither with honours nor with gifts able to winne him, had not the courage to attempt the doubtfull way of aſking the queſtion: ſo that then the yong woman ſought to make him moſt beholding vnto hir, whom ſhe beſt loued. And thus we ſay, that he that receiued the gifte of the garlande, was hir beſt beloued. As the quene became ſilent, Philocopo anſwered

Dido.

Aeneas.

swered: Discrete Lady, greatly is your answere to be commended: but for all that, you do bring me into a great admiration of that ye haue defined, touching the propounded question, bicause I wold haue iudged rather the contrary. For so muche as generally among louers, this was the wonted custome, that is, to desire to beare vpon them some iewell, or some other thing of the persons loued, to the end that most times they might glorie them selues more therin, than in all the remnant they had, & perceiuing the same about them, therwith to glad their minds, as ye haue heard. Paris seldome times or neuer entred into the bloudie battailes against the Grækes, without bearing some token vpon him, that had bæn giuen him by his Helene, beléeuing better to preuayle therewith, than if he had gone without the same. And truely in mine opinion, his thought was not vayne: therefore I shoulde thus saye, (that as you sayde) the yong woman did very wisely, not defining it for all that as you haue don, but in this maner: She knowing that she was very well loued

Philocopo replieth to the Queene.

Paris.

Helene.

of two yong men, and that she could not loue mo than one, for that loue is an indiuisible thing, she would reward the one for the loue he bare hir, to the ende that suche good will should not be vnrewarded, and so gaue him hir garlande in requitall thereof. To the other whom she loued, she thought she woulde giue courage and assured hope of hir loue, taking his garlande, and decking hir selfe therewith, in token wherof, she playnly shewed to be beholding vnto him for the same. And therfore in my iudgement she loued better him from whom she toke, than him to whom she gaue. To whom the Quéene thus made answere: Your argument should haue pleased vs right well, if your selfe in your tale had not condemned the same Sée how pillage and perfect loue can agrée togither? How can ye shew me, that we loue him whom we spoyle, better than him to whom we giue? According to the Question propounded, to the one she gaue a garlande, and from the other she toke a garlande: neither had she to whome she gaue, ought giuen hir: and that which we see euery

The queenes solution of this first question.

euery day for example may here suffise, as is commonly sayde: They are of gentlemen farre better loued, on whom they bestow fauour and gifts, than those that are by them depryued of them. And for that cause we lastly holde opinion, concluding, that he is better loued, to whom is giuen, than he from whom is taken. We know very wel, that in these our reasonings much might be obiected agaynst this our definition, & much also answered to the contrary reasons: But lastly such determination shall remayne true. And bicause time now serueth not, to staye with this our talke vpon one matter only without moe, we will giue eare to the rest if it please you. To whom Philocopo sayd: That it pleased him right wel, and that very well suffised suche a resolution to his demaunded question: and so helde his peace.

The

The second Queſtion,

propoſed by LONGANO.

NExte to Philocopo was placed a curteous young man, and gracious to beholde, whoſe name was Longano, who no ſoner than Philocopo had left, thus beganne: Moſt excellent Quæne, ſo trim hath ben the firſt queſtion, that in my conceipte, mine ſhall bring no delight at al. Yet to the ende not to be ſeuered from ſo noble a company, forth it ſhall: and thus he followed, ſaying: It is not many dayes paſt, that I abiding all ſolitarie in my chamber, wrapt in a heape of troubleſome thoughts, ſprong frō an amorous deſire, the which with a fierce battayle had aſſaulted my heart, by happe heard a piteous plaint, wherevnto (bicauſe I iudged it by eſtimation nēere vnto me) intentiuely I layde mine eare, and therby knew that they were women: by occaſion whereof, I ſodaynly roſe to ſée who, and where they were: and loking forth at my chamber window, I heard euer agaynſt the ſame, in one other cham-

Two ſiſters complayne them of being in loue.

chamber, two yong women, the ſame being ſiſters, adorned with an ineſtimable beautie, there abiding without any other company, whom as I ſaw making this ſorowfull plaint, I withdrew my ſelfe into a ſecret place, without being of them eſpied, and ſo beheide them a long while, neither was I able for all that, to vnderſtande all the words that they through griefe vttred in teares, but that the effect of ſuche plaint (according to that I coulde comprehende) ſeemed to me to be for loue: wherefore I through pitie, and ſo ſwete an occaſion offred (being thus cloſe as I was) began to ſhead my trickling teres. And after that I had in their griefe perſeuered in the ſame a good ſpace (forſomuch as I was their very familiar, & alſo their kinſman) I purpoſed to vnderſtand more certayne the occaſion of their ſorow, and ſo went vnto them, who had no ſoner eſpied me, but all baſhfull they withheide them from teares, endeuoring them ſelues to do me reuerence. To whom I ſayde: Gentlewomen, trouble not your ſelues, neither let this my comming mone you to re-

straine your inward grief, for your teares haue bin now a good space apparant vnto me. It shall be therefore needelesse to hide you, either yet thorow bashfulnesse to hide from me the cause of thys your plaint. For I am come hither to vnderstand the same. And be you assured, that ye shal not receiue by me either in word or deede any euill requitall, but rather helpe and comfort in what I may. The women greatly excused themselues, saying, that they sorrowed for nothing: but yet after I had coniured them, and they seing me desirous to vnderstand ỹ same, the elder thus began to say: It is the pleasure of the Gods, that to thee our secretes be discouered: thou therfore shalt vnderstand, that we, aboue al other women haue alwayes resisted the sharpe darts of Cupide, who of a long season in casting the same, was neuer yet able to fastẽ any one of them in our hearts. But now lastly being further inflamed, and hauing determined to ouercome that his childishe enterprise, toke of newe with his yong arme, of his best and dearest shaftes, and with so great force wounded

the heartes ſo ſore inſœbled through the ſundry blowes before receiued, as the heades thereof pierced deepe, ſo as they made a farre greater wound, than if reſiſtance had not bene made (to the other former) had like to haue bene. And thus for the pleaſure of two moſt noble yong Gentlemen, we are become ſubiectes to his beitie, folowing his pleaſure wyth more perfect faith, and feruent wil, than euer any other women haue bene. Now hath Fortune, and the loue of them (as I ſhall declare vnto you) left vs both comfortleſſe. Firſt I, before my ſiſter heere, was in loue, and through mine endeuor, beléeuing wiſely to ende my deſire, ſo wrought as I got the loued yong Gentleman at my pleaſure, whome I found as greatly enamored of me, as I of him. But truely nowe hath not the amorous flame through ſuch effect ceaſſed, neither hathe the deſire leſſened, but eache one more vehemently increaſeth: and more than euer, I doe nowe burne in hys fire. And what tyme, ſeeing howe I might beſt mitigate & aſſuage the kindled flame thereof, holding it inwardly

The firſt lamenteth the loſſe of hir enioyed louer.

ſecrete, it after hapned, that the horned Mone was no ſoner come to hir perfect roundneſſe, but that he at vnwares committed a fault, for the which was adiudged him perpetuall exile from this citie, wherupon he dreading death, is departed hence without hope euer to returne. I ſorowfull woman aboue all others, more now enflamed thā euer, am without him, left both dolefull and deſperate. By occaſion whereof I ſorowe me, and that thing that moſt increaſeth my ſorrow is, that on euery ſide I ſee the way barde from being able to follow him. Thinke therfore now, whether I haue cauſe to playne me or no. Then ſayd I: and this other, why ſorroweth ſhe? And ſhe anſwered: This my ſiſter likewiſe (as I) is enamoured of an other, and of him agayne loued aboue meaſure. And to the ende hir deſires ſhould not paſſe the amorous pathes, without taſting ſome parte of delight, many times ſhe hath endeuoured hir ſelfe to bring them to effect, and contrary to hir deuiſe, ielouſie hath always occupied and broken the waye, and bicauſe ſhe coulde neuer attayne

The ſeconde hindered by ielouſie, ſoroweth hir hap.

attayne therunto neither saw how to be able so to do, she thus distressed, is thorough feruent loue consumed, as ye may well thinke if euer ye were in loue. Seeing we wer thē here al alone, we began to reason of our misfortunes, and knowing the same farre greater than these of other women, we coulde not withholde from teares, but with weeping sorowed our luckleſſe lottes, as ye might well perceiue. To heare this of them it greeued me greatly, so that I encourʳred them with suche wordes as seemed me most profitable for their comfort, and so departed from them. Many times after reuoluing in minde their griefes, and sometimes bethinking me whether of the same shoulde be the greater, at one time I agreed to that of the one, and at another time, I yelded to that of the other: and the sundry reasons wherwith as it seemeth me, ech one hath to lament hir, will not suffer me to stay vpon any one, wherupon I remayn here in doubt. May it therfore please you, that by you may be opened this errour, in telling me whether of these two infortunate louers

The Queene decideth the question.

Fabritius. Pompey.

Medea.

Iason.

Longano of contrary opinion to the Queene.

seemed to sustayne the greatest greefe. Great was the sorow of either of them, answered the Queene: But considering aduersitie to be most greuous to hir that hath tasted prosperitie, we esteeme that shee that hathe lost hir loue, feeleth the greatest greefe, and is of Fortune greatliest offended. Fabritius neuer bewept the chaunces of fortune: But that Pompey did, is a thing very manifest. If sweet things were not tasted, the soure should be yet vnknowne. Medea neuer knewe (according to hir own saying) what maner a thing prosperitie was, whilest shee was in loue, but being forsake of Iason, bewayled hir aduersitie. Who will euer lament for that he hath not had: not one but wil rather desire it. It is demed therfore, that of the two women, the one wept for greefe, the other for desire. It is very hard for me (gracious Ladie) to thinke that which you affirme (sayd the yong Gentleman) forsmuche as who that hath his desire of any desired thing, ought much more to content his minde, thā who that desireth, and can not fulfil his desire. Further, nothing is more light

light to loſe, than what hope promyſeth not hæreafter to yéelde. There ought to be vnmeaſurable græfe, whereas the not being able to bring egall willes to effect doth hinder. From thence lamentations take place, from thẽce thoughtes and troubles doe ſpring, becauſe if the willes were not egall, of force the deſire ſhould want. But when as louers ſée them ſelues in preſence of that they deſire, and can not attaine thereunto, then doe they kindle and ſorowe them muche more, than if that they wold haue, were farre from them. And who I pray you forments Tantalus in Hel: but only the apples, & the water, for that howe much more nære they bend and ſwell to hys mouth, ſo much the more (afterwards in fleéing the ſame) they increaſe his hunger. Truely I beléeue, that who hopeth for a thing poſſible to be had and can not attaine thereunto, thorow contrary reſiſting impediments, féeleth more græfe, than who that bewaileth a thing loſte & irrecuperable. Then ſayd the Quéene, your anſwere would haue followed very well, where your demaunde ſhoulde

Tantalus.

The Queenes ſolution of the ij. queſtion.

haue bene of an olde griefe, although to that also might be sayd: thus to be possible throughe forgetting the griefe, to shorten the desire in the desired things, where as continual impediment is sens not to be able to attayn them, as in those lost, wherein Hope dothe not shew vs, that we should euer haue them agayne. But we do reason whether of them sorrowed most, when you saw them sorrowing: wherfore folowing the propounded case, we will giue iudgement, that she felt greater griefe that had losse hir louer, without hope to haue him agayn, (putting the case that it be an easie matter to lose a thing impossible to haue agayne: neuertheless it was to be sayd: who loueth well, forgetteth neuer) than the other, who if we loke well, might hope to fulfill that hereafter, that heretofore she was vnable to performe. For a great lessener of griefe is hope.

It had force to kéepe chaste and to diminish the sorrowes of the tingring long life of Penelope.

¶ The thirde Queſtion,
propoſed by a yong Gentlevvoman.

ON the right ſide of Longano, ſat an excellent faire Gentlewoman, and very pleaſant, who as ſhe perceiued that Queſtion by the Quéene determined, thus beganne with a ſwéete talke to ſay: Moſt renoumed quéene, your eares graunt hearing to my wordes: And firſt by thoſe Gods whom you worſhippe, and nexte by the power of our paſtime, I pray you that ye will giue to my demaund profitable counſell. I, as you knowe, being deſcended of noble Parents, was borne in this Citie, and was named with a very gracious name, although my ſurname (béeing Cara) preſenteth me gratefull to the hearers, and as by my face it may appeare, I haue receiued from the Gods and Nature a ſinguler gifte of beautie, the whiche (in following my proper name more than my ſurname) I haue adorned with an infinite pleaſantneſſe, ſhewing my ſelfe benigne to whom that is delighted to beholde the ſame: by occa-

sion whereof, many haue endeuoured themselues for their pleasure to occupie my eyes, agaynst all whom I haue withstoode with strong resistaunce, holding a stable heart agaynst their assaults: but bicause it seemeth to me vnlefull that I onely shoulde pretermit the lawes kept and obserued of all others, that is, not to loue being loued of many, I haue determined to become enamored, and setting apart many seekers of suche loue, whereof some do excell Midas in richesse, some other passe Absalon in beautie, and other some in curtesie (according to the common report of all) are more splendent than any other. I haue of all these chosen three: Of whome eche one pleaseth me alike. Of the which three, the one of bodily force (as I beleeue) would excell the god Hector, he is at euery proofe so vigorous and strong. The curtesie and liberalitie of the second is such, that (as I thinke) his fame doth sound through eche pole. The third is all full of wisdome, so that he surmounteth all other wise men aboue measure. But for that (as ye haue heard) their qualities are diuers, I doubt whe-

The gentlewoman praieth to be resolued whether ought to be honest to be loued, either the strong, the liberall, or the wise.

whether of them to take, finding in the antique age eche one of theſe to haue diuerſlye the courages of women, and of yelding men: as of Dianira, Hercules, of our Clitemneſtra, Aegiſtus, and of Lucretia, Sextus. Counſell me therfore, to whether of them ſoneſt with leaſt blame, and greateſt ſuretie, I ought to giue my ſelfe. The pleaſant Quene hauing heard the purpoſe of this Gentlewoman, thus made anſwere. There is neuer a one of the three, that dothe not worthily merite the loue of a faire and gracious Lady: but bicauſe in this caſe I am not to fighte agaynſt caſtles, or to giue away the kingdomes of great Alexander, or the treaſures of Ptholome, but that onely that Loue and honour are with diſcretion a long time to be kepte, the whiche are mainteyned neither by force nor curteſy, but only by wiſdome: we ſay, that both you, and euery other woman ought rather to giue hir loue to a wiſe man, than to any of the reſt. Oh how diuers is my iudgement from yours, anſwered the propounding Gentlewoman. To me it ſeemeth, that eche one of the others were ſower

The queenes anſwere.

The reply of the Gentlewoman.

soner to be taken than the wise, and this seemeth to be the reason: Loue as we see) is of that nature, as multiplying his force in one heart, euery other thing he banisheth out thence, retayning that for his seate, and mouing it after according to his pleasure, wherevnto no foresight is able to resist, but that it is conuenient for them to follow him, by whom it is (as I haue sayde) gouerned. And who doubteth that Biblis knew it not to be euill to loue hir brother? Who will gaynesay, that it was not manyfest to Leander, that he might drowne in *Helespont*, in his fortunate time, yf he caste him selfe therein? And none will deny that Pasiphe knew not a man to be more faire than a Bul? and yet they and eche one ouercome with an amorous pleasure, reiecting all knowledge, followed the same. Then if it haue power to take knowledge from the learned, taking away the witte from the wise, they shall haue nothing left: but if from the strong and curteous, it shall take away the little witte they haue, it shall yet increase them in their vertues, and so they shall

Biblys.

Leander.

Pasiphe.

becom

become more than the wiſe enamoured. Further, loue hath this propertie, it is a thing that can not long be hidde: and in reueling him ſelf, he is wont oftentimes to bring greuous perils, whertnto what remedie ſhall the wiſe giue that hath now loſt his witte? He ſhall giue none at all, but the ſtrong that vſeth his force can helpe in a perill bothe him ſelfe, and others. The curteous through his curteſie, ſhall wyth gratefull beneuolence winne the minds of many, whereby he may be bothe holpen and conſidered, and others alſo for his ſake. See now what it is to be of your iudgement. She was by the Quæne anſwered vnto, thus: If there were ſuche a one as you ſpeake of, who ſhoulde than be wiſe? not one. But if he, whom you propound wiſe, and enamored of you, ſhould be made a fole, he is not to be taken. The Gods forbid, that that whereof you ſpeake, ſhoulde come to paſſe. And yet we will not deny, but that the wiſe know the euill, and do it: but for all that we will ſay, that they thereby loſe not their witte, forasmuche as what time it pleaſeth them with the

The queenes laſt ſentence to the thirde queſtion.

reaſon

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becoms

become more than the wise enamoured. Further, loue hath this propertie, it is a thyng that can not long be hidde: and in reueling him self, he is wont oftentimes to bring greuous perils, whervnto what remedie shall the wise giue that hath now lost his witte? He shall giue none at all, but the strong that vseth his force can helpe in a perill bothe him selfe, and others. The curteous through his curtesie, shall wyth gratefull beneuolence winne the minds of many, whereby he may be bothe holpen and considered, and others also for his sake. See now what it is to be of your iudgement. She was by the Muane answered vnto, thus: If there were suche a one as you speake of, who shoulde than be wise? not one. But if he, whom you propound wise, and enamored of you, shoulde be made a fole, he is not to be taken. The Gods forbid, that that whereof you speake, shoulde come to passe. And yet we will not deny, but that the wise know the euill, and do it: but for all that we will say, that they thereby lose not their witte, forasmuche as what time it pleaseth them with the

The queenes last sentence to the thirde question.

reason

reason they haue to bridle their willes, they will reduce them selues to their accustomed witte, guyding their motions in a due and strayght order. And in this manner their loue shall bee altogither, or at the least, a long time kepte secrete, and that withoute any doubtfull diligence, the whiche shall not happen to one of little witte, bee he neuer so strong or curteous. And yet if perhappes it do happe, that suche loue bee discouered, a wyse manne will with a hundred foresightes, shut vp the eyes and vnderstanding of the tatlers thereof, and shall prouide a safetie bothe for his owne honour, as for the honour of his loued Lady: And if neede of safetie bee, the helpe of the wyse can not fayle. What of the strong commeth lesse. And the friendes that are gotten by Liberalitie, are accustomed in aduersitie to shrinke awaye. What is she of so little discretion, that is brought to suche a iumpe, as hath needs of manyfeste helpe? or that if hir loue bee disclosed, seeketh fame in hauing loued a strong or Liberall man? I beleeue there is none suche. Let the wyse then

be soonest loued, hoping that he muste be in eche cause more profitable than any of the reste.

¶ The fourth Question, proposed by MENEDON.

The Gentlewoman by hir countenance seemed contēt whē Menedon sitting next vnto hir sayd: Most highe and noble Queene, now is it come to my turne to propounde my question here in your presence. Wherefore by your lisence, if in my talke I shal wade very long, yet during the same I shall first of all of you, and nexte of the standers aboute, pray pardon: Bicause ye can not be made fully to vnderstande that, whiche I intende to propounde, vnlesse a tale, that peraduenture shall not be short, do precede the same: and after these words thus she began to saye: In the countrey where I was borne, I remember there was a noble knyght, surmounting riche, the which loued in most loyall

First Menedon telleth a tale.

loyall loue, a noble gentlewoman, borne likewise there, whom he toke to wife: Of whom being as she was, exceeding faire: an other knight called Tarolfo was after enamoured, and with so great good wil loued hir, as he saw nothing he more desired than hir: And in sundry sortes, now with passing before hir house, now iusting, now at the barriers, now with the often sending hir messangers, peraduenture promising hir great gifts, wherby she might know his intent, and now with other like feats he endeuoured him selfe to purchase hir loue. All which thinges the Lady closely supported, without giuing signe or good answere to the knight, saying to hir selfe: When as this knight shall espie, that he can haue neither answere, ne yet good countenaunce of me, perhaps he will forbeare any further, either to loue me, or to giue me these allurements. Now for all this, Tarolfo surceased not, following the precepts of Ouid, who sayth, that a man musse not throughe the hardnesse of a woman leaue to persever, because with continuaunce the soft water pierceth the

Tarolfo a knight was enamored of a Lady.

harde

imbrued with Romayne bloud: and hauing trauailed a long while vpon the same, he sodenly espied before him, at the foote of a mountayn, a man not yong, nor of to many yeres, bearded, small and very spare of person, whose attire shewed him to be but poore, who romed hither & thither gathering herbs, and with a little knife digged vp sundry rootes, wherof he had filled one of the skirts of his cote: whom as Tarolfo saw, he maruelled not a little, and doubted greatly least it had ben some other thing, but after that his ayne did certainly assure him to be a man, he drew nere vnto him, saluted him, and after asked him who he was, of whence, & what he made ther at so timely an houre. To whom the old man answered: I am of Thebes, and Thebane is my name, and I go vp and downe this playne, gathering of these herbes, to the ende that with the iuyce therof, I make diuers necessary & profitable things for diuers infirmities, wherby I may haue wherwithal to liue: And to come at this houre, it is nede & not delight that constrayneth me. But who are you, that in

Tarolfo found an olde manne called Theban.

countenaunce reſembleth noble, and walke here al alone ſolitarie. To whom Tarolfo anſwered: I am of the extremes of the weſt, very riche, and vanquiſhed of my conceipts, pricked forwards to an enterpriſe, not being able hitherto to atchieue the ſame, and therefore to be the better able without impediment to ſorrow my hap, I goe thus all alone wandring. To whome Thebane ſayde: Do you not know the qualitie of the place, and what it is? Wherfore haue you rather taken your way on the ons ſide? You might eaſily here be rebuked with furious ſpirites. Tarolfo aunſwered: God can doe heere, as elſe where, it is he that hath my lyfe and honour in his hands: lette him doe with me according to his pleaſure: for aſſuredlye death ſhould be to me a riche treaſure. Then ſayd Thebane: What is that your enterpriſe, for the whiche (not beeing able to performe it) you abide thus ſorowfull? To whome Tarolfo aunſwered: It is ſuch as ſeemes vnto me impoſſible to be able euer to attayne, ſince hitherto I haue here found no counſell. Then ſayd

Thebane

Thebane: Dare ye vtter it? Tarolfo answered: Yea. But what profiteth it? Peraduenture nothing sayde Thebane, but what doth it hurt? Then sayd Tarolfo: I seeke counsell how may be hadde in the coldest moneth, a Gardeyn full of floures, fruites, and hearbs, as fayre as yf it were in the moneth of May, neither doe I fynde who can therein either helpe me, or giue me encouragement that it is possible to be hadde. Thebane stayde a whyle in a muse without answere, and after sayde: You and many others doe iudge the skill and vertue of men according to their garments. If my goods were such as are yours, you wold not haue lingered so long in discouering your lacke: or if peraduenture you had founde me nere to some riche Prince, as you haue in gathering of hearbes. But many times vnder the vylest vesture are hidden the greatest treasures of science: and therefore no one concealeth his lacke, to whome is proffered counsel or helpe: And if therfore he open the same, it can not preiudice him at all. But what wold ye giue him that should

Tarolfo reciteth to Thebane his promis made too his Lady, of a Garden full of floures in the moneth of Ianuary.

come, he saw the hornes of the Mone gathered into a perfect roundnesse, and to shine vpon the frequẽted earth. Then he went him all alone forthe of the citie, leauing his apparell apart, bare legged, and his dissheueled locks hanging vpon his naked shoulders. The restlesse degrees of the night did passe: birds, wild beasts, and men, without any noyse dyd take their rest: the vnfallẽ leaues without mouing did hang vpon the trees, and the moyst aire abode in milde peace: Onely the starres did shine, when as he oftentimes went aboute the grounds, and came to a place on a riuers side, whiche it pleased him to chose for his Garden. There he stretched forthe his arme three times towards the starres, and turning him selfe vnto them, he as often bathed his white locks in the running streame, crauing as many times with a most highe voyce their helpe, and after setting his knees to the hard earth, began thus to say: Oh night, most faithfull secreter of high things, and you, oh ye starres, the which togither with the Mone, do succede the splendent day: and

The inuocation magical of Thebane

thou

thou oh singular Hecates, become an helper to this my begon enterprise, & thou oh holy Ceres, ỹ renner of ỹ ample face of the earth: And you whatsoeuer verses either artes, or herbes, and thou whatsoeuer erth bringing forth vertuous plãts, and thou oh aire, windes, mountaines, riuers and lakes, and eche God of the woods, and of the secrete night, by whose helpe I haue hæretofore made the running streames to recule, inforcing them to returne to their springs, and things running, to become firme, & things firm to become running, and that hast also giuen power to my verses to dryue vp the seas, that I at my pleasure might search the bottom therof, and to make the cloudie times cleare, and (at my will) to fill the cleare heauens with obscure clouds, to make the windes to ceasse, & to turne as it semed me best: breaking therwith the hard iawes of the feareful dragons, making also the stãding woods to moue, and the hault mountaines to tremble, & to returne to their bodies out of the lake Stix those their shadowes, and aliue to come forth of their sepultures: and some-

sines thee O Mone to draw to thy perfect roundnesse: the attaining wherunto a ring of Basons was wont to be an helpe, making also the cleare face of the Sunne many times to become pale, be ye all present, & aid me with your helpe. I haue at thys instant nede of the sappe and iuyce of herbes, thorowe the which I may make in parte, the dry earth fastned thorowe Autumne, and after thorow the withering colde Winter, spoyled of his Floures, Frutes, and hearbes, to become flouring, and to spring before the due terme. And hauing thus sayde, he sayde after, many other things softely, which he addeth his Prayers. And these being ended, and he a while silent, the Starres gaue not theyr lyghte in vayne. For more swifter than the flyght of the wyghtest birde, there appeared before hym a Chariot drawen by two dragons, whereuppon he mounted, and taking the raines of the bridles of the two brideled Dragons in his hand, was caryed into the ayr. He then leauing Spain, and all Africa, toke his iorney by other Regions, and first sought for the Ile of

Thebas was caried in the ayr in a chariot led by two Dragons.

Crete,

Crete, and from thence after with a short course he sought Pelion, Othrys, & Ossa, the mount Nerium, Pachynus, Pelorus & Appænnine. Upon them al plucking vp, & with a sharp sickle cutting downe such rootes & herbs as best liked him, neither forgate he those which he had before gathered when as he was found by Tarolfo in Thessalia. He toke stones also vpon the mount Caucasus, and of the sandes of Ganges: and out of Libia he brought tõgs of venemous serpentes. He searched the watry bãks of Rodanus of Senna at Parys, of the great Po, of Arnus, of the imperial Tyber, of Niseus, of Tana, & of Danuby: vpon those ske gathering such herbs as seemed to him most necessarie for his purpose, putting these together with the others, gathered on the tops of ỳ sauage moũtaines. He also sought the Ilands of Lesbos & Pathmos, & euery other, wherin he perceiued any profitable thing to be had for hys attempt: With all the which things he came (the third day being not yet past) to that place from whence he departed, and the Dragons, that onely had felt the odour of the gathered herbs,

did cast of their old hides of many yeres, and were with new renued and become yong. There he dismounted frō his chariot, and of the græn earth he made two altares: on his right hand that of Hecates: and on the left that of the running goddesse: that being done, & deuout fires kindled therupon, with locks dispersed vpon his olde shulders, he began wyth a murmuring noise to goe about the same, and with reached bloud oftentimes he besprēt the blasing brands. After he placed the same bloud vpon the altars, somtimes softning therwithall the ground, appoynted for his garden: and after that, he softned again ỹ self same thrē times, with fire, water, and Sulpher, setting after a great vessell full of bloud, milke, and water, vppon the burning brandes, which he caused to boile a good space, and put thereto the herbes and rootes, gathered in straunge places, mingling therewith also diuers sedes and flours of vnknown herbs, he added therunto stones, sought in the extreame parts of the east, and dew gathered the nights past, together with the flesh of infamous witches,

The ceremonies vsed in making the garden. Ceres.

the stones of a Wolfe, the hinder parte of a fat Cinyphis, and the skin of a Chilinder. And lastly a liuer, with the whole lungs of an exceeding old Hart: and herewithall a thousand other things, bothe without name, and so straunge, as my memory can not againe tell them. After he toke a dry bough of an Olive tree, and therwith begā to mingle al these things together. In doing wherof, ỹ drie bough begā to ware greene, and within a while after to beare leaues, and not long after the new apparelling therof, it was ladē with blacke Olives. As Thebane sawe this, he toke the boyling licoures, and began therwithal to sprinkle and water in euery place the chosen soyle, wherein he had sette slippes of so many woods, as he would haue trees, & of as many sortes as could be found. The which licour the earth had no soner tasted, but that it began to spring: yelding floures and newe herbes, and the dry settes became to become all greene and frutefull plants. All this being done, Theban entring the citie, returned to Tarolfo, whom he found all in a muse, fearing to be scorned thorow

rowe his long abode, to whome he sayd. Tarolfo, ỳ thing (thou requirest) is done to thy liking. These newes pleased Tarolfo not a little, & happning the day following to be a great solemnitie in the Citie, he wēt into the presence of his loued Lady, ỳ had not now seene him of a long time past: and thus he sayd vnto hir: Madame, after a long and tedious trauaile, I haue performed that which you haue commaunded, and when as it shal please you to see it, or to take it, it is readye at your pleasure. She in seeing him, marueiled muche, & the more, hearing what he sayd, and not beleeuing the same to be true, made him this answer: It pleaseth me right wel, ye shal let me see it to morowe. The second day was come, & Tarolfo went againe to his Lady, and said: Madame, may it please you to walke to the Garden, the which you required to haue this colde moneth. She then being accompanied with many others, was moued to see the same. And they al being come to the Garden, entred therein by a fair portal: whereas they felt not the like colde as abroad, but the same to haue a swete

Tarolfo offereth his ladie the Garden which shee demaunded.

The Ladie goeth to see the garden.

of the Ladie, thus sayd vnto hir: Go and couertly kæpe thine othe, and liberally perfoꝛm to Tarolfo what thou hast pꝛomised. Foꝛ he hath with his great toyle of right deserued the same. And hauing thus sayd, the Lady began to wæpe, and to say vnto him: The Gods seuer me far from suche a fault. In no wise will I so do: I will rather rid my selfe of life, than do any thing displeasant to you, oꝛ dishonoꝛ to your person. To whõe the knight replyed, saying: Wife, foꝛ this matter I will that ye doe no iniurie to your selfe, neither yet conceiue any græfe therfoꝛe, foꝛ in no wise shall it displease me, goe therfoꝛe, and perfoꝛm what ye haue pꝛomised: foꝛ ye shall be neuer a whitte the lesse deare to me: But as ye haue perfoꝛmed this your pꝛomise, so take ye better hæde hæreafter of suche like, although a demaunded gift may sæme vnto you impossible to be had. As the Lady perceiued the wil of hir husbãd, she decked & trimmed hir and made hir self very fair, toke company with hir, and so went to Tarolfos lodging, and bepainted with bashfulnesse, pꝛesented hir selfe vnto hym.

The Lady presenteth hir self to Tarolfo.

Tarolfo as sone as he sawe hir, all marueilling, rose from Thebane and encountred hir wyth great gladnesse, and very honourably receyued hir, demaundyng the cause of hir comming. To whome shee aunswered, I am come to be wholly at your will, doe with me as it pleaseth you. Then sayde Tarolfo, ye make me to muse aboue measure, considerying the time and the companie wherewith ye are come: Thys can not be wythout some great alteration betweene you and your husbande, tell me therefore I pray you, howe the matter goeth. The Ladie then shewed Tarolfo fully in order the whole matter & how it went: the which Tarolfo hearing, he began then to enter into a farre greater admiration than he had euer done before, and greatly to bethinke him hereof, and so in the ende to conceyue the great Liberalitie of the Husbande, that had sent his Wyfe vnto hym: whereuppon he sayd to himselfe: Whatsoeuer he be, that should so muche as but thinke villanie towardes suche a Knight, were surely worthy of great blame: and so taking and talking wyth

The liberalitie of Tarolfo towardes the Lady in releasing hir of hir promisse.

the

the Lady, he thus ſayd vnto hir: Madam, like a worthy Ladie, ye haue perfor̃med that to me due is: For the which cauſe I accompte that receiued of your hands, that I haue of you deſired, and therefore when it ſhall pleaſe you, you may returne to your Huſbande, and thanke him (I pray you) on my behalfe, for this his ſo great a pleaſure done vnto me, and excuſe me of the follie I haue heretofore committed towardes hym, aſſuring hym, that hereafter I ſhall neuer putte the like in practiſe. The Ladie giuing great thãks to Tarolfo for that his ſo great curteſie, merily departed thence & returned to hir huſband, to whome ſhe recited in order all that had ben happned. But Theban, now comming to Tarolfo demaunded how the caſe ſtode. Tarolfo declared vnto him the whole diſcourſe. To whom Theban then ſayd: and I, ſhal I then loſe ỹ which thou haſte promiſed me? Tarolfo anſwered: no, but when it pleaſeth thee, take thou half of all the caſtels and treaſures I haue in ſort heretofore promyſed thee. For I acknowledge, that thou haſte fully ſerued my turne.

Liberalitie of Thebane towardes Tarolfo.

To whome Theban aunswered: It may neuer please the Gods, since the knight was so liberall to thee of his wife, and thou againe wast not a villaine to hym in that his offer, that I become lesse than curteous. For aboue all things in the world it contenteth me, in that I haue serued thy turne: and therefore I will, that all that I ought to receiue in guerdon of my trauaile remaine all thine, in such sort as it hath euer bene hertofore: neither would he take of that was Tarolfos any thing at all. It is now douted, in whether of these was the greatest liberalitie, either in the knight that had giuen libertie to his wife to goe to Tarolfo, either in Tarolfo, who sent the Ladie (whome he had alwayes desired, and for whose he had done so muche, to come to that iumpe, whereunto he was commen, when as shee came vnto him) back to hir husband free: or in Thebane, who hauing abandoned his Countrey (being nowe olde) for to gayne the promysed rewardes, and being come thether, toyled him selfe to bryng that to an ende, which he hadde promysed, whereby he

The conclusion of the proposer.

iustly

iustly deserued the same, did now remit the whole to Tarolfo, and remayned pore as he was at the first. Very excellent is bothe the tale and the demaund, sayde the Quéene. Of trouth eche one was very liberall, considering the first of his honoure, the second of his lasciuious desire, and the third that of hys rewarded riches, was very courteous. Nowe if we will knowe which of them vsed the greatest liberalitie or curtesie: It is méete we consider whether of the thrée dedes is moste acceptable, the which being well wayed, we shall manifestly knowe the most liberal, bicause who most giueth, is to be held most liberall: of the which thrée, the one is deare, that is Honoure, the which Paulus Aemilius vanquishyng Perses, king of Macedonia, rather desired than the gayned treasures. The second is to be fled, that is, the wanton delightes of Venus, according to the sentence of Sophocles, and of Xenocrates, saying: That lust is to be fledde as a furious gouernement. The third is not to be desired, that is ryches: forsomuche as the moste tymes they are

The iudgement of the Queene vpon the fourthe question.

noysome to a vertuous lyfe, and to suche a one as can vertuously lyue with moderate powertie, as liued Marcus Curtius, Attilius Regulus, and Valerius Publicola, as by their workes is manyfest. If then of these three, only Honoure is to be holde deare, and the others not, he vsed the greatest liberalitie that gaue his wyfe to another, although he dyd lesse than wisely therein. He was also the chefest in liberalitie, wherein the others followed him: therefore according to our iudgement he that gaue hys wife in whome consisted his honoure, was aboue the rest, the most liberall. I (sayde Menedon) agree, that in as muche as ye haue thus sayde, it be as you say: but yet eche one of the other seemeth to me, to be more liberall, and ye shall heare howe. It is very true, that the first graunted his wyfe, but he vsed therin not so great a liberalitie as ye speake of, bicause if he wold haue denyed hir, he might not iustly haue done it, by reason of the othe he made, the which was conuenient for hir to keepe: and therefore who giueth that he may not denie, dothe but well in ma-

Diuers Romaynes in tymes past pore, and yet vertuous.

The reply of Menedon.

king

king himselfe liberall therof, and it was but a trifle he gaue: and therefore (as I haue sayde) eche one of the other was more curteous. And for that (as it is already sayde) Tarolfo had nowe a long time desired this Ladie, and loued hir farre aboue all others, he for to attayne hir, had of long time abode great troubles, offering himselfe for to satisfie hir request, to seeke forth things almost impossible to behad, the which nowe obtained, he deserued (through hir promysed faythe) to obtaine hir also, whome (as wee say) beeing obteyned, there is no doubt but that the honeure of the Husband, and the relese of that shee had promised (the which he released) was in his hand. Then was he, to conclude, liberall both of the honor of the husbande, of the othe of his Ladie, and of his owne long desire. It is a great matter to haue endured long thirst, and to come to a pleasant fountain, and not to drink, but to suffer others to drynke. The thirde was also very liberall, considering that powertie is one of the moste lothsome things of the worlde to bear, for so much as it is the

chaser away bothe of mirthe and rest, a flyer of honours, a frequenter of vertue, and the inducer of crabbed care, so that euery one naturally endeuoure themselues with a fiery desire to flie the same the whych desire is so kindled in many, to the ende to liue very splendantly in rest, as they giue them selues no lesse to dishonest gayne, than to disordinate spences, peraduenture not knowing, or not otherwayes beeing able to fede that theyr desire: whych is cause many times eyther of deathe or exile. Howe muche then ought the riches to please and to be acceptable to them that in due sorte dos bothe gaine and possesse them? And who will doubt that Thebane was not most poore if he behold how he abandoning hys nyghtes rest, went gathering of herbes, and digging vp of rootes in doubtful places for the better sustẽtation of his poore life. And ỹ this pouertie did occupie his vertue, may be also beleued, in hearing how Tarolto did deme to be by him disceiued, when he beheld him apparelled in vile vesture, & seeing him desirous to shake of ỹ miserie to become rich,

Euery one flieth pouertie.

rich, knowing how he came as far as frō *Thessalia* into *Spayne*, hasarding himself to perillous chaunces through doubtfull iourneys, and vncertayne ayre, to the ende to performe the promisse he had made, and to receiue the like from an other Also it may be euidently sæne, that without doubt who giues him selfe to suche and so many miseries, to the ende to flée pouertie, knoweth the same to be full of all griefe and troubles. And how muche the more he hath shaken off the greatest pouertie, and is entred a riche life, so much the more is the same life acceptable vnto him. Then who that is become of poore, rich, if therwith his lyfe doth delight him, how great, and what maner of liberalitie dothe he vse, if he giue the same away, and consenteth to returne to that state, the whiche he hath with so many troubles fled? Assuredly he doth a thing exceeding great and liberal. And this sæmeth farre greater than the rest, considering also of the age of the giuer, that was now olde: forasmuche as auarice was wont to be continually of greter force in old men than in yong.

Olde folkes commonlye couetous.

wherupon I gather, that eche one of the two following, hath vsed a greater liberalitie than hath the first, so much commended by you, and the thirde far more than either of the others. In how much your reason might be well by any one defended, so well is the same defended by you (sayde the Quéene) but we minde to shew vnto you briefly how our iudgement rather than yours ought to take place. Ye wil say, that he shewed no liberalitie at all, graunting the vse of his wife to an other, bicause of reason it was conuenient through the othe made by the lady, that he should so do, ỹ which ought to be in déede if the othe might holde. But the wife forsomuch as she is a member of hir husband, or rather one body with him, coulde not iustly make such an oth without the will of hir husbande: and yet if she did make suche an othe, it was nothing, bicause the first oth lawfully made, could not with reason be derogate by any following, chiefly not by those that are not duly made for a necessary cause. And the maner is in matrimonicall vnitings the man to sweare to

The queenes solution to the fourthe question.

be content with the woman, and the woman with the man, and neuer to chaunge the one the other for an other. Now then, the woman can not sweare, and if she do sweare (as we haue sayde) she sweareth for a thing vnlawfull, and so contrary to the former othe, it ought not to preuayle, and not preuayling otherwise than for his pleasure, he ought not to commit his wife to Tarolto, and if he do commit hir to him, then is he liberall of his honour, and not Tarolfo, as you holde opinion. Neither could he be liberall of his othe in releasing it, for as muche as the othe was nothing. Then onely remayned Tarolto liberall of his wanton desire: the which thing of proper ductie is conuenient for euery man to do, bicause we all through reason are bounde to banishe vyce, and to folow vertue. And who that doth that, wherunto he is of reson bound, is (as ye haue sayd) nothing at al liberal, but that whiche is done more than ductie requireth, may well & iustly be termed liberalitie. But bicause you peraduenture with silence argue in your mind, what honour

Flee vice, and follow vertue.

may

may that be of a chaſt woman to hir huſbande, which ought to be ſo deare: we wil prolong ſomewhat our talke in ſhewing you, to the ende that ye may the more clearely ſée, that Tarolto and Thebane, of whom we intend next to ſpeak, vſed no liberalitie at all in reſpect of the knight. Ye ſhall know that chaſtitie together with the other vertues, yeld none other reward to the poſſeſſours therof, than honour, the whiche honour among vertuous men, makes the leaſt vertuous, the moſt excellent. This honour if men with humilitie ſéeke to ſupport it, it maketh them friends to god, and ſo by conſequent to liue, and after death, to poſſeſſe the goods eternall: the whiche if the woman conſerueth for hir huſbande, he may liue merily, and certayne of his offspring, and frequent in open ſight among the people content to ſée hir for ſuche hir vertues honored among the moſt high and chiefeſt dames, and in his minde it is a manyfeſt token that ſhe is good, feareth God, and loueth him, whiche is no ſmall pleaſure, ſéeing ſhe is giuen him for an euerlaſting companion indi-

Chaſtitie a vertue moſt excellent.

The ioy of a man is to haue a good wife.

indiuiſible, ſauing by death: Ye through this obtayned fauour is ſœne continually to increaſe, bothe in ſpirituall and worldly wealth. And ſo on the contrary, he whoſe wife hath default of ſuche vertues, can nsuer paſſe one hour with true conſolation, nothing is acceptable vnto him, and continually the one deſireth the death of the other, he perceiueth himſelfe through this diſordred vyce to be caried in the mouthes of the veriest miſers, neither ſæmeth it vnto him, that ſuch a fault ſhoulde not be beleæued, of whom ſoeuer it is heard: And yf ſhe were largely endowed with all other vertues, yet this vyce ſæmeth to haue ſuch a force as to bring hir in contempt, and to vtter ruine. Then is this honour that maketh the woman bothe chaſte and good to hir husbande, a moſt great gifte, and ſo is to be helde moſt dearely. Bleſſed may he be called to whō through grace is graunted ſuch a gifte, although we beleæue they are but few, towards whom is borne enuy for ſo great a benefite. But to returne to our purpoſe, it is to be ſœne how muche the knight diſ-

The griefe of a mā hauing an euil wife.

giue.

giue. It is not fled our memory when as ye said, that Theban was of the rest most liberall, who being with trouble enriched, hath not doubted to returne into the miserie of poore estate, in giuing away that whiche he had gotten. It apparantly appeareth, that ye are euill acquaynted with pouertie, who if she come vnto vs mery, surmounteth all richesse.

The care which riches bring.

Theban now peraduenture through the attayned wealth, felte him selfe replete of sundry soure cares. He did now imagine, that it seemed Tarolto to haue done very euill, and therfore would practise by murdring him, to recouer agayn his Castles. He abode in feare to be peraduenture betrayed of his tenaunts. He was entred into care touching the gouernement of his lands. He now knew all the prepared guiles to be done vnto his coparteners. He saw him selfe gretly enuied for his riches, and doubted lest theeues should secretly spoyle him therof. He was stuffed with so many suche and sundry thoughts and cares, as all quietnesse was fled from him. Through the whiche occasions, calling to minde

his

his former life, and that without so many cares he passed the same merily, sayde to him selfe: I desired to grow riche, to the ende to attayne quiet rest, but I see it is the increaser of troubles and cogitations: so is it the flier of quietnesse: And therefore desirous to be in his former estate, he rendred them all to him by whom they were giuen. Pouertie is the refused richesse, a goodnesse vnknowen, a fire of prouocations, the which was of Diogenes fully vnderstod. As muche suffiseth pouertie, as Nature requireth. He liueth safe from euery discrete that patiently approcheth therewith, neither is he disabled to attayne to great honours, that (as we haue sayde) vertuously liueth therwith: and therefore as Theban reiected this allurement he was not liberal, but wise. So gracious he was to Tarolfo, in that it pleased him to giue the same rather to him than to an other, whereas he mighte haue bestowed the same vpon many others. Then to conclude, the Knighte was more liberall that graunted his honour, than any of the others: And thinke this

Pouertie highly esteemed in times past.

one

one thing, that the honour he gaue was not to be agayne recouered, the whiche happeneth not in many other things, as of battayls, prowesse, and others like: For if they are at one time lost, they are recouered at an other, and the same is possible. Therefore this may suffise for answere vnto your demaund.

¶ The fyfth Question, proposed by CLONICO.

After the Quéne became silent, and Menedon satisfied, a worthy yong gentleman called Clonico, that sat next to Menedon, thus began to say: Most mightie quéne, this Gentlewomans tale hath bene so excellent, and therwithall so long, as I in what I may, shall briefly shew vnto you this my conceipt, to the end the rest may the better at their more leasure say theirs. Then for as much as I, although very yong, know the life of the subiects of our lorde Loue, to be replete with many

many cares and sundry pining prouocations, yet with smal delight I haue long time as I was able, fled the like, rather eschuing than commending them which follow him: And although I was sundry times tempted, yet with a valiaunt minde leauing the pitched snares I alwayes resisted: But bicause I being not strong enough, could no ways resist that force, whervnto Phœbus was vnable to gainstande, Cupide hauing taken heart to bring me into the number of his thrals, was taken before I knew how. For one day being allured abroade thorow the fresh renued time, walking all merry, and for my delight gathering of shel fish vpon the salt sea bankes, it happened as I turned mine eyes towards the glittering waues, I sodenly saw a little Barke comming towardes me, wherein, with one onely mariner, were foure yong Gentlewomen, so faire, as it was a maruellous thing to beholde the beautie they seemed to haue. They now being approched somewhat neere vnto me, and I not hauing as yet turned mine eye frō them, saw in the middest of them

Foure yong damels in a barke vpon the sea.

an exceeding great light, wherin, as my estimation gaue me, me thought I saw the figure of an Angell, very yong, and so faire, as I neuer behelde thing more fairer: whō as I thus eyed, me thought he sayde vnto me with a voyce farre discrepant from ours: O yong fole, persecuter of our power (and being therwith arriued) I am come hither with foure yong damsels, let thy eye make choyse of hir for thy maistresse, that best liketh thée. I when I heard this voyce, abode all appalled, and deuised both with eye and heart to auoyde that which heretofore I had many times fled: but al was boteleſſe, for the strength of my legges fayled me, and byside, he had bow and wings to ouertake me quickly: whereuppon I in gazing among them, espied one so faire, so benigne of cheare, and so piteous of semblaunce, as I imagined to make choyse of hir, as of a singuler maistresse, saying to my self: This damsell presenteth hir selfe so humble to my eyes, as assuredly she wil neuer become enemy to my desires, as many others haue ben to them, whō I haue in behol-

Clonico attrayted of Loue.

ding

ding ful of troubles always scorned, but
she shall rather be a chaser away of my
annoys: and hauing thus thought, I forth
with answered: The gracious beautie of
that yong damsel, that (O my lord) sitteth
on your right hand, makes me me desire
to be both to you and hir, a most faithfull
seruant. I am therfore redy to obey your
will, do with me as shall best like you. I
had not ended my tale, but that I felt my
lefte side wounded with a shining shafte
shot from the bow which he bare, as me
thought ẏ same was of gold. And assured-
ly, I saw him as he turned towards hir,
to strike hir with an other of leade. And
thus I being in this sort taken, abode in
the snares I had of long time fled. This
yong damsel hath & doth so much content
mine eye, as all other plesure is very
scarce in cõparison of this. Which she es-
pying, of lõg time shewed hir self contẽt:
but after that she knew me to be so taken
with this delight, as not to loue hir was
a thing impossible, incontinent she disco-
uered hir guile towards me, with an vn-
deserued disdayne, shewing hir selfe in
apparance a most cruel enemie, always

The. ij. shafts of loue are different.

turning hir eye the contrary way, as she happened to espye me and with words, on my parte vndeserued, alwayes displaying me, by occasion wherof, I haue in sundry sortes endeuoured my selfe both with prayers and humilitie to appease hir crueltie: but being vnable, I oftentimes bewæpe and lament this my hard fortune, neither can I any wayes withdraw me from louing hir, but rather how much the more I finde hir cruell, so muche the more me thinketh the flame of hir pleasure doth set my sorowful heart on fire. As I through these occasions, one day being all solitarie in a garden, bewayled my hap with infinite sighes, accompanied with many teares, there came vpon me a singuler friend of mine, to whō part of my griefs were discouered, who with pitifull words began to comfort me the best he could, but I giuing therunto no eare at all, answered him, that my misery exceeded all others. Wherunto he made me this answere: A man is so much the more miserable (said he) as he either maketh or reputeth himselfe a miser: but assured I haue greater

Clonico an vnbeloued louer.

cause

cause to lament than hast thou. I then al angry turned towards him with a disdainful loke, saying: And how? who can haue greater cause than I? Do not I for good service receiue euil recompence? Is not my faithfull loue rewarded with hatred? So that any may be as sorowful as I, but more he can not be. Truely sayde my friend) I haue greater cause of grief than hast thou, and heare how. It is not vnknowen to thee, but that I haue of long time, and yet do loue a Gentlewoman as thou knowest: neither was ther euer any thing that I thought might pleasure hir, whiche I gaue not my selfe with all my witte and power to bring to effecte. And truely when she vnderstode the summe of that I desired, she made me a gracious gifte, the which as I had receiued, and receiuing it at what time it pleased me, me thought none by a gret way to haue a life comparable to myne in gladnesse: only one thing pricked me, that I could not make hir beleue how perfectly I loued hir. Further than this, she perceiuing me to loue hir (as I said) passed lightly for me. But the gods

A louer infected with iealousie reciteth to Clonico the good entertainment of his Lady.

A godly sentence.

that will graunt no worldly good turne without some bitternes, to the ende that the heuenly may be the better knowen, & by consequent the more desired, to this they gaue me an other cõsey without cõparison noisome, that is, that it hapned one day, as I abode with hir al alone, in a secret place, seing (without being againe sene) who passed by, espied a proper yong man, & of a pleasant cõtenance to come along by vs, whom she beheld as I perceiued, with a fixed eye, and being past, she sette a pitifull sighe, the whiche I espying, sayde: Alas, do you so sone repent, as that ye now sighe for the loue of an other? She, whose face was throughe this occasion paynted with a new ruddy, swearing by the power of the high gods, beganne with many excuses to endeuor hir selfe to make me beleeue the contrary of that which I had conceiued through the sighe, but all was to no purpose, because she kindled my hert with an anger so exceeding fierce, as she made me then almost ready to chide with hir, but yet I withheld me therefrom: And certainly it will neuer out of my mynde, but that

she loueth him or some other better than me: and all those perswasions, the whiche at other times heretofore she vsed for my helpe, that was, that she loued me better than she did any other, I now esteme them all in contrary, imagining that she hath fainedly sayd, & done al that she hath heretofore wrought, whereby I endure intollerable griefe, neither dothe any comfort at all preuayle therein: but bicause shame oftentimes doth bridle the will, I haue rather to sorrowe me than glad me, I doe not continue my bitter grief, so as I make any apparaunce therof: but briefly I am neuer without cares and cogitations, the whiche bring me far greater annoy than I willingly would. Learne then to beare the lesse griefs, since thou seest the greteſt with a valiaunt minde borne of me. To whom I answered, that as it seemed to me, his grief although it wer gret, was no ways to be compared to mine. He answered me the contrary, and thus we abode in a long contention, and in the end parted without any diffinition. Wherefore I pray you & you wil say your iudgement

The queenes iudgement vpon the fifte question.

hereof. Young Gentleman, sayde the Quéene, great is that payne of yours, and great wrong doth the damsell committe in not louing you. But yet at all times your griefe may by hope be eased, the whiche happeneth not to your companion, bicause that since he is once entred in suspecte, nothing is able to draw it away. Therfore continually whilest loue lasteth, he soroweth without comfort: So that in our iudgement greater seemeth the griefe of the iealous, than that of the vnloued louer. Then sayde Clonico: Oh noble quéene, since you say so, it playnly appeareth that you haue always ben loued agayne, of him whom you haue loued, by occasion whereof, ye hardely know what my payne is. How may it appeare that iealousie bringeth greater griefe than is that I feele, forsomuche as the iealous possesseth that he desireth, and may in holding the same, take more delight thereof in one houre, than in a long time after to feele any payne through want thereof: and neuertheless he may (through experience) abandon such iealousie, if it happen that

The contrary opinion of Clonico.

this

this iudgement be found false: but I be-
ing kindled wᵗ a fiery desire, howe much
the more I see my selfe farre off from the
attaining the same, so muche the more I
burne and consume my selfe assaulted of
a thousand instigations, neither is any
experiẽce able to help me therin, bicause
thorow the often reprouing hir, and find-
ding hir euery houre more sharpe, I liue
desperate. Wherefore your answer see-
meth contrary to the truthe, bicause I
doubt not but that it is muche better to
holde with suspition, than to desire wyth
teares. That amorous flame that dothe
shine in our eyes, and that euery houre
dothe adorne our sight with the greater
beautie, doeth neuer consent (replied the
Queene) that we loue in vain, as you af-
firme: but for all that it is not vnknown
to vs, howe great and what manner of
paine that is, bothe of the one and the o-
ther: and therfore as our answere hath
bene confirmable to the truth, one thing
we will shew to you. It is manifest that
those things which moste doe hinder the
quiet of the minde, are cares, the which
are some of them come to a merrie ende,

The Queene replieth.

so some we see to end with great sorowe, wherof, how much more the mind is repleat, so much the more hath it of greefe, and chiefliest, when as the same are noisome: and that ỹ iealous haue more store therof thã haue you, is manifest, because you heede nothing else but only to gette the good will of the dãsel whom ye loue, the which not being able to attaine, is to you a greefe most greeuous: but yet it is certaine, that it may easly come to passe to attaine the same at one instant, not thinking therof (forsomuch as womens heartes are inconstant) besides peradnẽture she loueth you not withstanding (to proue if you also loue hir) shee sheweth the contrary, and so perhappes wil she vntil such time as she shalbe wel assured of your loue, so that with these thoughts, hope can mitigate vnfained greefe: but the iealous hath his minde ful fraught of infinite cares, against the which neither hope nor other delight can bring cõfort, or ease the paine. For he standeth intentiue to giue a law to the wandring eyes, the which his possessor can not giue. He wil and doth endeuour hymselfe to giue

The effectes of iealousie.

a law to the fête, to the hands, and to e-
uery other acte of his Mistresse. Ye will
be a circúspect knower both of hir thou-
ghtes, & of hir myzth, interpzeting euery
thing in euil part towardes himself, be-
leeuing that eche one desireth and loueth
hir whome hée loueth. Likewise he ima-
gineth euery woꝛd that shée speaketh to
be twaine, and full of diseeit. And if he e-
uer committed any detraction towardes
hir, it is death to him to remembze it, i-
magining to be by the like means decei-
ued. Ye wil with conjectures shut vp the
wayes of the aire, and of the earthe. And
bziefly the heauens, the earthe, birdes,
beastes, and euery other creature that he
thinketh doth hinder his deuises. And to
remoue him from this, hope hathe no
place, bicause in this doing, if he find the
woman faithful, he thinketh that shée es-
pyeth that which he doth, and is therfoꝛe
heedfull therein. If he findeth that he
séeketh foꝛ, and that he would not finde,
who is moꝛe doleꝛous than hée? If per-
aduenture ye thinke that the imbzacing
hir in his armes be so great a delighte
vnto him as should mitigate these pangs,

your

your iudgemēt is then false, bicause such manner of colling bringeth him in choler, in thinking that others as wel as he hath imbraced hir in the like sort: and if the woman peraduenture doe louingly entertaine him, he deemeth that shee doth it to the ende to remoue him from suche his imaginations, & not for the true loue shee beareth him. If he finde hir maliciously disposed, he thynketh that shee then loueth an other, and is not content with him. And thus we can shewe you an infinite number of other suspitions & cares that are harbored in a iealous persone. What shall we then say of his lyfe, but that it is farre more grieuous than that of any other liuing creature? He lyueth beleeuing, and not beleeuing, and stil alluring the woman: and moste tymes it happeth, that these iealous persons doe end their liues thorow the self same malice, wherof they liue fearful, & not without cause, for that with their reprehensions, they shewe the way to theyr owne harmes. Considering then the aforesayd reasons, more cause hath your frend that is iealous to sorrow, than haue you, bi-

The miserie of a iealous life.

The conclusion of the Queene vpon the fift question.

cause

cause you may hope to get, and he liueth in feare to lose that which he scarsly holdeth for his own. And therfore if he haue more cause of greefe than you, & yet comforts him selfe the best he cã, much more ought you to comfort your self, and to set aside bewailings that are meete for faint heartes: and hope, that the assured loue which you beare towardes your Ladie, shall not lose his due desert: For though she shew hir selfe sharp towardes you at this present, it can not be but that shee loueth you, bicause that loue neuer pardoned any loued to loue: and ye shal know, that with the fierce vehement windes, are somer broken the stubburne Okes, than the consenting reedes.

The sixt Question,

proposed by a yong Gentlewoman.

NExt vnto Clonico sate a faire Gentlewoman apparelled in black vesture vnder an honest veyle, who as she perceiued the

Queene

Quéen to haue made an end of hir wordes, thus began to say: Moste gracious Quéne I remembre, that being a little girle, howe one day I with my brother, who was a proper yong man and of ripe yeres, abode all alone in a garden, without other company: and in tarying there together, it happened that two yonge Damselles of noble bloud, abounding in riches, and borne in this our Citie, who lousd this my Brother very well, and perceiuyng him to be in the sayde Garden, came thyther, and began a farre off to beholde hym that was altogether ignorraunt of theyr purpose. And after a while, séeing him al alone, sauing for me of whome they reckened not, bicause I was but a little one, thus the one began to say to the other. We loue this yong Gentleman aboue all others, neither do knowe whether he loueth vs or no, yet is it méete that he loue vs bothe: so that nowe it is lefull for vs to satisfie our desire: and to knowe whether he loue eyther of vs, or whether of vs he best loueth, to the ende that shée, whom he shal best like of, may after remaine his, without

Two dáselamorous of a gentleman he not knowing thereof: and that which happened.

out being hindred of the other: wherfore since he is all alone, and that we haue a méet time offred, let vs runne vnto him, and eche one imbrace and kisse hym, that done, he shall take whether of vs best pleaseth him. These two yong gentlewomen being thus determined vpon this resolution, began to run their race towardes my sayd brother. Whereat he maruelled greatly, espying them, and seing in what sort they came: but the one of them or euer shée came at vs, by a good way, strayed all bashful, and almost wéeping ripe: the other runne thorowe, and came vnto him, whom she imbraced and kissed, and so sate hir downe by him, recommending hir selfe vnto him. And he, after ỳ admiration conceiued of hir boldnesse, was somewhat ceassed, prayed hir as euer shée loued him, to tell him truely what moued them thus to do? Shée concealed nothing from him, the which hée hearing, & examining wel in his mind ỳ which ỳ one & other had done, knew not how to persuade himself, whether of thé best loued hym, neither yet whether of them he might best loue. And so hapning

at

at that time to depart from them, he after prayed counsel of many of his frends touching this matter: neither hath any one euer satisfied his desire touching that demaunde. For the which cause (I pray you) from whome I assuredly beleeue to haue a true definition of this my question, that ye will tell me whether of these two damsels ought soneste to be loued of the yonge man. To this Gentlewoman the Quene thus made answer: Truely of the two yong wome, she as it seemeth loued your brother best, & soneste ought to be loued of him again, that doubting) bashfully abode without imbracing him, & why I thus thinke, this is the reason: loue (as we know) maketh those alwais fearful in whom he doth abide: and wher he is of greatest force, there is likewise the greatest feare: and this happeneth, bicause the intent or consent of the person loued can not be fully knowne. And if it could be knowne, many things shoulde be done, that in fearing to offend, are left vndone, bicause the one knoweth that in displeasing, is taken away euery occasion to be loued: And with this feare and

The answer of the Quene

Loue is accompanyed with feare.

loue,

loue, shamefastnesse is alwayes accompanied, & not without reason. Returning then to our question. We say, ỹ it was an act of one vnfainedly enamored, that of the Gentlewomans, wherby shée shewed hir selfe both fearfull and bashfull: And that of the other, was rather ỹ part of one both lewd & licencious. And therefore he being of hir best beloued, ought the rather (according to our iudgement) to loue hir best. Thẽ answered the gentlewoman: Most curteous Quéene, it is true, that where loue abideth with moderation, there feare and bashfulnesse dothe altogether frequent, but where he doth abound in suche quantitie as he taketh away the sight from the most wise (as is alredy said) I say, that feare hathe there no place, but that the motions of him ỹ fæleth the same, are according to him that vrgeth them forwards, & therfore that Gentlewoman séeing hir desire before hir eyes, was so hotly kindled, as all shamfastnesse abandoned, shée ranne straight to him, by whom she was so vehemently pricked forwards, as till then vnable to abide. The other not so muche

The Gentlewoman replyeth to the Queene.

inflamed, obserued the amorous termes, being bashfull and remaining behind, as you say. So that then shee that ran, loued most, and most ought to be loued again.

The Queene to the Gentlewoman maketh answer.

Discrete gentlewomã (said the Queene) true it is, ỹ excessiue loue taketh away the sight, & euery other due perseuerãce in things that are ought of his nature, but not in those that belong vnto hym, the which as he increaseth, so grow they. Then how greater quantitie of Loue is found in any one, so much the more fear (as we said at the first) is there also foũd. And that this is true, the cruell heart of Biblis dothe manifest the same vnto vs, who howe much shee loued, was sene by the sequele therof. For shee seeing hir self abandoned and refused, had not the audacitie to discouer hir selfe with hir proper wordes, but wryting shee disclosed hir vnutting desire. Likewise Phedra many times gaue the attempt to goe to Hippolito, to whom shee thought boldly to speake, and to tel how much she loued him: but the wordes shee had to vtter, no sooner came into hir mouthe, but they stayed vpon hir tong and there died. By

Biblis.

Phedra and Hippolito.

how

how fearfull is the persone that loueth?
Who hath ben more mighty than Alci- Alcides
des, to whome satisfied not the victorie of
humain things, but also he gaue himself
to beare vp the heauens, and not with-
standing was lastly so enamoured, not
of a womã, but of a yong wench, a slaue,
which he had gained, as fearing hir cō-
maundements, did like an hũble subiect
or seruaunt, euen the very baseste things.
Also Paris in what he durst not attempt Paris.
neither with eye nor tong, with his fin-
ger in the presence of his loue, wryting
first hir name with wine that had bene
spilt, wrote after, I loue thee. How farre
passing all these doth Pasiphe bring vs a Pasiphe
due example of feare, the which without
any reasonable intendemẽt, yea & with-
out vnderstanding, durst not so much as
expresse hir desire to a beast, but w̃ hir
proper handes, gathering the soft grasse,
endeuored hir self to make him benigne
vnto hir, oftẽtimes decking hir self at the
glasse for to plese him, & to kindle him in
the like desire ẏ she was in, to the end he
might attempt to seke that which shee
durst not demaund. It is not méte for a

Shame prescribeth the honoure of Ladyes.

womã enamored, neither for any other, to be prompt and ready, forasmuch as ỹ great shamefastnesse onely which ought to be in vs, doth remaine as the guarder of our honor. We haue the voyce among men, (and the trouth is so) to know better how to hide the amorous flame than they doe, & nothing else engendreth this in vs, but the great feare, the which doth rather occupie our forces than those of men. How many hath there ben of them (& peraduenture we haue known some) which many times haue caused themselues, to haue bene bidden, to the ende therby they might haue atcheued to the amorous effectes, the which willingly would rather haue bidden the bidder, before he them, if dus bashfulnesse and fear had not detained them: and not only ỹ, but euery time that No is scaped theyr mouth, they haue had in theyr mindes a thousand repentings, saying from theyr hearts a theusand times Yea. There remaineth then the like scelerate fire on ỹ behalfe of Semiramis, and Cleopatra, the which loued not, but sought to quiet the rage of their wanton willes, & the same being

Semiramis & Cleopatra.

being quieted, they after remẽbred not themſelues the one of the other. Wiſe marchaunts vnwillingly do aduenture at one time all their treaſures to the hazarde of Fortune, and yet notwithſtanding, they care not to graunt hir ſome ſmall portion, the which if they happen to loſe, yet do they fæle no græfe of mind at all for the ſame. The yong woman therfore that embraced your brother, loued him but a little, & that little ſhe committed to Fortune, ſaying: This gentleman if I may hereby get him, it is wel: but if he refuſe me, there ſhalbe no more but lette him take an other. The other that abode all baſhfull, foraſmuch as ſhe loued him aboue all others, ſhe doubted to put ſo great loue in aduenture, imagining leaſt thys peraduenture ſhould diſpleaſe hir, and he ſo refuſe hir, that hir græfe ſhould be then ſuche and ſo much, as ſhe ſhould die therof. Let therfore the ſecond be loued before the firſt.

The concluſion of the Quene vpon the ſixt queſtion.

The seuenth Question,

proposed by GALEONE.

A Cleare Sunne beams piercing thorow amõgst the greene leaues, did strike vpon the aforesaid Fountaine, and dyd rebound the light therof vpon the fair face of the adorned Queene, who was therby apparelled with that colour, wherof the heauens maketh shewe, when as both the children of Latona (from vs hidden) with their starres onely giueth vs light: and besides the splendoure it brought to hir face, it did so lighten the place, as among the fresh shade it yelded a maruellous luster to the whole company. Further what time the reflected raye did extend euen to that place wher the Laurel crowne on hir head on the one side, and the golden tresses on the other, dyd determine: It so entermingled there amõg with twinings not artificiall, as at the first sight one wold haue sayd, that there had issued forth among the greene leaues a cleare flame of a burning fire, whych did spread in such sort, as the aburn hairs were easily seene to the standers about.

Ga-

Galeone that was peraduẽture ſoner or better awares of this maruellous ſight than any of the reſt (being ſet in circle ouer agaynſt the Quæne deuided only wᵗ the water) did very intentiuely beholde the ſame almoſte as though he cared for nothing elſe: ſo ẏ he moued not his mouthe to the queſtion ẏ was nowe come to his turne: To whom the Quæne therefore (hauing now both kept ſilẽce a good ſpace, as eke contẽted the wittie gentlewoman) thus ſayd: The only deſire peraduẽture of the thing which thou beholdeſt, ſtayeth thée: Tel what is the occaſion ẏ holdeth thée thus appalled, as in following the order of the reſt thou ſpekeſt not? It is only (as we beleue) the gazing at our hed, as if ye had neuer ſéen ẏ ſame before: Tell vs firſt, & after as the other haue propounded, euen ſo propoũd you. At this ſodaine voice Galeone lift vp his mind replete with ſwéet thoughts, ſomwhat comming to him ſelf, at what time he is wont to doe, that thorow a ſodaine fear doth breake his golden ſléepe, & thus ſayd: Moſt noble & renoumed Quéene, whoſe worthyneſſe it ſhoulde be im-

possible for me to declare, my mind was so wrapped in gracious thoughts (when as I did so firmly loke at your hed) as in beholding the bright ray, streming into the fresh fountaine, and rebounding vpō your face, me thought there issued forthe of the water, a little spryte so gentle and gracious to sæ vnto, as he plucked my minde backe, to beholde that whych he did, & perceiuing peraduenture, my eyes altogither insufficient to behold so great a ioy, he mounted by the cleare ray into your eyes, & there for a good space made marueilous myrth, adorning the same with a new cleareneſſe: And after mouting more high, I sawe how he ascended by this light (leauing his fotesteppes in your eyes) vpon your crown, wheras he together with the ray, kindled (as it sēmed vnto me) a new flame, such a one as was of yore sene by Tanaquil, to apēre to Seruius Tullus a little boy whileſt he slept, and so wēt about your crowne, leaping from sprigge to sprigge, like a little amorous birde, that singing dothe visite many leaues, mouing your hearte with sundry iestures, sometimes wrapping & hiding

hiding himſelfe therin, being more merrier euery time he came forth thereof, and therewith (as it ſeemed vnto me) ſo iocunde in him ſelfe, as nothing more, and that ſinging, or with a ſweete voyce he vttered theſe words:

Of the third rolling Skie, the benigne babe deuine
I am, enamoured ſo, to neaſt in theſe two eyne,
That doubtleſſe dye I ſhould, were't of mortal route
From twig to twig I twine to feede this my delight.
Theſe golden Treſſes whirling in and out:
My ſelfe, inflaming my ſelfe, right
So as with flame I ſhew, the effect, the potent might,
Of my darts deuine, piercing where I goe,
Eche one wounding, that with ſweete ſight,
Doth gaze hir in the eyes: whereas eche houre loe,
If ſuche hir pleaſure be, I there diſcend adowne,
For of my kingdomes ſhe, quene is of great renowne.

And herewith he ſayde muche more, going about as at what time ye called me, and ye had no ſoner ſpoken, but that he ſodenly retired into your eyes, the whiche ſparkling like to the morning ſtarre gaue a new light that made al the place to ſhine: ye haue now heard with what

ioy new thoughts haue stayed me for a time. Philocopo and the rest maruelled not a litle hereat, and turning their eyes towards their Quéene, saw that, whiche to heare seemed to them impossible. And she that was attyred with humility, listned to the words that were truely reported of hir, and abode with a stable countenaunce, making no answere at all. And therefore Galeone speaking in this wise, followed with his question: Most gracious Quéene, I desire to know whether a man ought to be enamoured for his delyght or no? And to demaunde this, many things moue me, both seene, heard, and belde, through the sundry opinions of many. The Quéene beheld Galeone a good while in the face, and afterwards, after a certayne sigh, thus made answere. It is conuenient we speake agaynst that which with desire we seeke to follow. And truely that which you in asking, do propounde in doubt, ought to be manifest vnto you. In answering you therfore there shalbe kept the legon order. And he whose subiects we are, pardon vs the words, that we, as cõstrained

through

thꝛough foꝛce of Judgement, ſhall (moꝛe ſooner than willing) ſay againſt his diuine maieſtie, leaſt thereby his indignation do fall vpon vs. And you that likewiſe as well as we are his ſubiect, with a bolde minde giue eare vnto them, neither do you foꝛ all that chaunge your purpoſe at all. And to the ende that ſo much the better, and with a moꝛe apparant intendment our woꝛds may be receiued, we wil ſomwhat digreſſe frō our matter, returning againe therevnto as bꝛiefly as poſſible we may, and thus we ſay: Loue is of thꝛee ſoꝛts, thoꝛow which thꝛee al other things are loued, ſome thoꝛow the vertue of one, & ſome thꝛow the power of an other, accoꝛding as is the thing loued, and likewiſe the louer: The firſt of the which .iij. is called honeſt loue: This is the good, vpꝛight, & loyall loue, the which of all perſons ought to be receiued: This, the high & firſt creatoꝛ holdeth, linked to his creatures, & them bꝛeaſteth therwith vnto him. Thꝛough this, the heauens, the woꝛld, realmes, pꝛouinces, and cities do remaine in their ſtate: thoꝛow this we do merite to be eternall

poſſeſ-

possessors of the celestiall kingdome: and without this is lost al that we haue in power of well doing. The seconde is called loue for delight: And this is he, whose subiectes we are: This is our god, him we do worship, him we do pray vnto, in him do we trust, that he may be our contentation, and that he may fully bring our desire to passe: Of this is put the question, whervnto we shall duely answere. The thirde is loue for vtilitie, of this loue the worlde is replenished more than of any of the other thinges. This is coupled with Fortune, whilest she tarieth, he likewise abideth: but if they parte, he is then the waster of many goods. And to speake reasonably, he ought to be deemed rather hate than loue. Now as touching the propounded question, we nede to speake neither of the first, nor of the last: we will speake of the second, that is, of loue for delight, to whom truely, no person that desireth to leade a vertuous life, ought to submit him selfe, bicause he is the depriuer of honours, the bringer of troubles, the reueler of vices, the copious giuer of

vaine

vaine cares, and the vnworthy occupier of the libertie of others, a thing aboue al things to be holde most deare. What is he then regarding his own wealth (being wise) that will not flée suche a gouernment? Let him that may, liue frée, following those things that doe euery way increase his liberty, and let vicious gouernours gouerne vicious vassals. I did not thinke, sayde Galeone then, to giue occasion through these my words to the lessening of this our disport, nor to disquiet the regiment of our lorde loue, neither yet to trouble the minds of any others, but did rather imagine (you defining it according to the intente of me & many others) that ye might therby confirme those that are his subiects with a valiaunt minde, and inuite those whiche are not, with a greédy appetite: but I see that your intent is all contrary to mine, bicause you with your words do shew to be three sortes of loue, of the which three, the first and the last I consent they be as you say. But the second, whiche answereth to my demaunde, ye say it is as muche to be fled, as I holde

opinion,

opinion, it is (as the increaſer of vertue) to be followed of him that deſireth a glorious end, as I beleue to make apparant vnto you by this that followeth. This Loue, of whom we reaſon (as it may be manyfeſt to all the worlde, bicauſe we proue it) doth worke this propertie in humayne hearts, that after that it hath diſpoſed the mind to a thing which pleaſeth, it ſpoyleth the ſame of all pride and of al fierceneſſe, making them humble in eche doing, as it is manyfeſt vnto vs by Mars, whome we finde, that in louing Venus, became of a fierce and ſharpe Duke in battayle, a moſte humble and pleaſaunt Louer. It makes the grædis and couetous, liberall and curteous. Medea the moſt carefull hider of hir arte, after ſhe felte his flames, liberally yelded hir ſelf, hir honour, and hir arts to Iaſon. Who makes men more diligent to high attempts than he? And what he can do, beheld by Paris and Menelaus. Who furthereth forwarde the angry fiers more than doth he? He ſheweth vs how oftentimes the anger of Achilles was quieted throwe the ſwéete prayer of Polixena.

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He aboue all others maketh men courageious and strong. Neither know I what greater example may be giuen vs, than that of Perseus, who for Andromaca made a maruellous proufe of his vertuous forces. He decketh all them that are by him aparelled, with excellent qualities, with ornate talke, with magnificence, and with pleasantnesse. He I say bestoweth vpon al his subiects sirenesse and gentlenesse. Oh how many are the good things whiche proceede from him? Who moued Virgill? who Ouid? who the other Poets to leaue of them selues eternall fame in those their holy verses, the which (if he had not ben) shold neuer haue comen to our eares, but he? What shall we say further of his vertuss? but that he was able to giue suche a sweetenesse to Orpheus harpe, as after that he had called to that sounde all the woods, standers about, and made the running streames to stay, & to come into his presence in milde peace the fierce Lions togithers, with the faint hearted Hartes, and all other beasts: he made likewise the infernal furies quiet, & gaue rest, and

swéetenesse to the troubled soules, and after all this the sound was of such vertue, as he attayned to haue agayne his lost wife. Then is he not the chaser away of honour as you say, neither the giuer of vnfitting troubles, nor the prouoker of vices, nor the disposer of vayn cares, nor the vnworthy vser of the libertie of others. So that euery one of whom he maketh none accompt, and is not as yet his seruaunt, ought with all their wit and diligence, to endeuour and to occupie them selues in the attayning the fauour of suche a Lorde, and to become his subiect, since throw him he becometh vertuous. That which pleaseth the Gods, and men of greatest strength, ought likewise to please vs. Let suche a Lorde therfore be loued, serued, and liue alwayes in our minds. Greatly deceyueth thée thine opinion, sayd the quéene, and it is no maruell, bicause as farre as we vnderstande, thou art so farre enamoured, as none the like, and without doubt the iudgement of the enamoured is méerely false, bicause as they haue lost the sight of the eyes of their minde,

so

so haue they banished reason as their vtter enemie. And for this cause it shall be conuenient, that we agaynst our will speake of loue, the whyche greeueth vs, since we be his subiects. But yet to pluck thee from thine error, we shall turne our silence to a true report, and wil therfore that thou know, that this loue is nothing else, than an vnreasonable will sprong of a passion entered the heart through a wanton pleasure, that is opened to the eyes, nourished with idlenesse, by the memorie and thoughts of fowlish minds: and many times in how much it multiplieth, so much it taketh away the intent of him in whom it abideth, from things necessarie, and disposeth the same to things vnprofitable. But bicause that thou through example giuing dost endeuour thy selfe to shew, that all goodnesse and all vertue doth procede from him, we will procede to the disproues of thy prooues. It is no part of humilitie vniustly to bring to a mans selfe, that whiche belongeth to an other, but rather an arrogancie and an vnfitting presumption: The whyche thing Mars (whoms

thou makest throughe loue to become humble) assuredly vsed in taking away from Vulcan, Venus his moste lawfull wife. And without doubt this humilitie that appeareth in the face of louers doth not proceede of a benigne heart, but taketh rote from guile and deceipt, neither makes this loue the couetous liberal, but when as such abundance as thou laiest to haue ben in Medea, doth abound in the heart, and doth depriue the same of the sight of the minde, and most foolishly is become prodigall of things heretofore duly, esteemed deare, and not giuing the same with measure, but vnprofitably casting them away, beleeueth to please, and displeaseth. Medea nothing wise of hir prodigalitie, in short time repented very muche without vtilitie, and knew that if she had modestly vsed those hir dere gifts, she should not haue comen to so vile an ende. And that soliciting that purchaseth or worketh hurt to the solicters, as it seemeth to vs, ought not any ways to be sought for: for muste better it is to stand idle, than worke harme, although that neither the one nor the other

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is to be prayſed. Paris was a ſolicitour to his own deſtruction, if he beheld the end of his ſoliciting. Menelaus as reſon was, became diligent, not for loue, but to recouer his honor loſt, as eche diſcrete perſon ought to doe. Neither yet is this loue a meane to mitigate anger, but the benignitie of minde, the brunt being paſt that induceth it, makes it to become nothing, and remitteth the offence againſt whom it is angry. And yet louers and diſcrete perſons were wont at the prayers of the perſon loued, or of ſome friend to forgiue offences, to ſhew them ſelues curteous of that which coſt thē nothing, and to make the crauers therof beholding vnto them. And in this ſort Achilles, many times ſhewed himſelfe to expell from him this congeled anger. Likewiſe it ſeemes that this makes men courragious and worthy: But therof I can ſhew you the contrary. Who was a man of greater valour than Hercules, and yet beeing enamoured, became vile & forgetful of his force, ſo that he did ſpin threde with the women of Iole? Aſſuredly in things, wherein occurreth no daunger,

almoſt hardy people are the enamoured, and wherin daunger happeth, they ſhew themſelues in apparaunce hardie, and put themſelues forwarde, neither dothe loue, but little wit allure them ſo to do, to the ende they may after haue glory in the ſight of their loues, although it happeth very ſeldome, bicauſe they doubt ſo much the loſing of the perſon loued, that they are rather content to be helde vyle and of little courage, than to giue themſelues to perill. And yet we doubt not, but this loue repoſeth all ſweeteneſſe in Orpheus harpe. We agree that it is true that thou haſt ſhewed, that truly in generall loue ladeth the tongs of his ſubiects with ſuch a ſweeteneſſe, and with ſo many enticements, as they many tymes would therby make the ſtones turne vp ſide downe, ſo that to entice is not onely the propertie of wauering and inconſtant men, but of vile men. How ſhal we ſay, that ſuche a lorde ought to be followed, throughe the good propertie of the follower? Aſſuredly he (in whom he abideth) maketh wiſe and profitable counſels to be deſpiſed. For it was euill with

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the Troians that those of Cassandra, were not heard of Paris. He maketh likewise his subiects to forget and despise their good fame, the which ought to remayne to vs all on earth after our deathes, as an eternall heire of our memorie. And how much these aforesayd did contemne, the same Egistus may suffise for an example: Although Scylla wrought no lesse hurt than Pasiphe. Is not he the occasion that breaketh sacred bonds of the promised pure faith? Yet truely what had Ariadna done to duke Theseus, whereby contaminating the matrimonical bands, and giuing himselfe, and his promised fayth to the winds, he shoulde abandon hir pore miser among the desert rockes? A little pleasure in gasing in the eyes of Phedra, was occasion to celerate so much euill, and of suche requitall for the receiued honor. In him also is found no law: and that it is true, may be sæne by the doings of Tereus, who hauing receyued Philomena, from hir pitifull father, and carnally knowen hir, made no staye to contaminate the moste holy lawes matrimonially contracted betwæne hym.

and Progne, the sister of Philomena. This also calling and causing himselfe to be called a God, occupieth the reasons of the gods. Who coulde euer fully with wordes shew the iniquitie of him? He to speake briefly, leadeth them that follow him to all euilles: and if by happe his followers do any vertuous acte (whiche happeneth very seldome) with a vicious beginning they beginne it, desiring therby to come very quickly to the desired ende of their lothsome willes, the which may be rather sayd vices, than vertues, forsomuche as that is not to be iudged onely whiche man dothe, but with what minde it is done, and so according to the will of the worker, to repute the same vicious or vertuous, bicause that neuer of an euill roote sprang a good tree, nor from an euill tree good fruite. This loue then is leude and naught: and if he be naught, he is to be fledde. And who that flieth things euill, of consequent followeth the good, and so is bothe good and vertuous. The beginning of this loue is none other thing than feare, the sequele is sinne, and the ende is griefe and noy.

it ought then to be fled, and to be reproued, and to feare you to haue him in you, bicause he is violent, neither knoweth he in any of his doings to kepe measure, and is altogither voyde of reason. He is without all doubt the destroyer of the minds, the shame, anguishe, passion, griefe, and plaint of the same, neuer consenteth that the hearte of whome that lodgeth hym be without bitternesse, who will than prayse that he is to be followed, but fooles. Truely if it were lawfull we would willingly liue without him, but of suche an harme we are to late awares, and therefore it is conuenient for vs, since we are caught in his nettes to follow his life vntil what time as that light which guided Aeneas out of the darke wayes, flieing the perilous fiers, may appeare to vs, and guide vs to his pleasures.

¶ The eyght Queſtion,

propoſed by a fayre Gentlevvoman named POLA.

N the right hande of Galeone, was ſet a fayre gentlewoman, whoſe name was Pola, pleaſaunt, and yet vnder an honeſt couerture, who after the Quéene blent, thus began to ſay: O noble Quéene, ye haue domed at this preſent, that no perſon ought to follow this our lord Loue, and I for my part conſent therunto: but yet ſince it ſæmes to me impoſſible, that the youthfull race both of men and women ſhould be runne ouer without this benigne Loue: I gather, at this preſent, ſetting apart (by your leaue) your ſentence, that to be enamoured is lefull, taking the euill doing for due working: And in following the ſame, I deſire to know of you, whether of theſe two women ought rather to be loued of a yong man, bothe two pleaſing him alike, either ſhe that is of noble blood, and of able kinſfolke, and copious of hauing muche more than the yong man, or the other

Of what degrees one ſhould chooſe his louer.

that

that is nether noble noꝛ rich, noꝛ of kinſfolkes ſo abounding as is the yong mã? To whome the Quæne thus made anſwere: Faire Gentlewoman, admitting the caſe that both man and womã ought to follow Loue as you haue beſoꝛe affirmed, we giue iudgement, that in howe much the woman is richer, greater, and moꝛe noble than the yong mã, of whatſoeuer degrée oꝛ dignitie he be of, euen ſo ſhe ought to be rather pꝛeferred to the loue of a yong man, than ought ſhée that hath any thing leſſe thã he: bicauſe mans mind was created to folow high things. And therfoꝛe he muſt ſéeke rather to aduance, than any ways to imbace himſelf. Further there is a common Pꝛouerbe, which ſayth:

The Queues anſwere.

The good to couet better t'is,
Than to poſſeſſe that bad is.

Wherefoꝛe in our iudgement, thou art better to loue the moſt noble, and wyth good reſon to refuſe the leſſe noble. Thẽ ſaid pleaſant Pola: noble Quæn, I wold haue giuen an other iudgement (if it had bene to me) of this Queſtion, as ye ſhall heare. We all naturally doe rather de-

The cõtrary opinion of Pola with hir reaſons.

sire short and brefe, than long and tedyous troubles, and that it is a lesse & more brefe trouble to get the loue of the lesse noble, thã of the more noble, is manifest. Then the lesse ought to be followed: for as muche as the loue of the lesse may be sayd to be alredy won, the which of the more is yet to get. Further, many perils may folow to a man louing a woman of a greater condition, than him selfe is of, nether hath he lastly therby any greater delight, than of the lesser. For we se a great woman to haue many kinsfolks, & a great family, and them all as diligent heders of hir honour, to haue an eye vnto hir, so that if any one of them happē to espie this loue, therof may folow (as we haue already sayd) great perill to the louer, the which of the lesse noble cã not so lightly com to passe: and these perils ech one (as he is able) ought to flee, for as much as who ỹ receiueth harme is sure therof, and who that hath done it, laugheth him after to scorn, saying he spedeth wel, where he liketh, there let him loue: yet dyeth he more than once. But howe that once happeneth, where, and for what

what occasion, besides eche one ought to take good hede: it is very credible that a Gentlewoman will lightly esteme of hym, for that she will desire to loue one more Noble or greater than hir selfe, and not one inferioure to hir self: wherby seldome or neuer, he shall attaine his desire. But of the lesser shall happen the contrary, bicause that she will glory to bee loued of suche a Louer, and will endeuour hir selfe to please hym, to the ends to nourishe Loue, and yet if this were not, the power of the Louer onely myght be able wythout feare to bryng to passe to fulfill his desire. Wherefore I gather, that the lesse Noble ought to bee preferred in loue before the more noble. Your iudgement deceiueth you (said the Quæne) to the fair Gentlewoman, bicause Loue is of thys nature, that howe muche the more one Loueth, so muche the more he desireth to loue: And this may be seene by them, that thorowe loue feele ỹ greater greefe, the which although it trouble thẽ not a litle, yet loue they continually the more: Neyther doeth any one from his heart, although he

The Quenes solution vpon the eight question.

he make great apparance in wordes, desire thereof a spædie end. When as small troubles are sought for of the slouthfull, of the wise, things that are attained wt most trouble, are holde most deare and delightfull. And therefore in louing ths lesse woman, to get hir, should be (as you say) little trouble, and the loue both litle and short, & should be followed as though one in louing, would desire to loue lesse and lesse, which is contrary to the nature of Loue, as we haue sayd. But in louing the greater, that is gotten wyth trouble, happeneth the contrary: bicause, that as in a thing dearely gotten, with trauaile, is reposed all diligẽce to the wel hẽding of the gained Loue, euen so is shẽ euery houre the more loued, and the lõger doth continue the delight and pleasure therof. And yet if ye will say that all the doubt is of theyr kinsmen, we will not denie it, for this is one of the occasions. Wherefore, it is a trouble to haue the loue of one of these great women: but notwithstanding the discrete in suche cases procede by a secrete way. And we dout not but that the honor bothe of the greatest

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and meaneſt woman is by ſome of their kinſfolkes accoꝛding to their poweꝛ loked vnto, in ſuch ſoꝛt, as a fole may come to an euill aduenture, louing aſwell in a baſe, as in a noble ſtocke. But what ſhal he be that wil paſſe Piſiſtrato in crueltie, hauing offended them which loued hys without foꝛethinking ẏ which he ſhould afterwardes haue done to thoſe that had had the ſame in heart? In ſaying alſo, that louing a greater woman than himſelf, he ſhall neuer be able to come to the ende of his deſire, bicauſe the woman coueteth to loue one greater than hir ſelfe, and theꝛefoꝛe will make of him no eſtimation at all: ye ſhew your ſelf to be ignoꝛant that the meaneſt man (in what belõgeth to naturall vertues) is of greater and better condition, thã the nobleſt woman of the woꝛld. Whatſoeuer man ſhæ then deſireth, ſhe deſireth him that is of greater and better condition than hir ſelfe, bicauſe the vertuous oꝛ vicious life maketh many times ẏ meane great, and the great meane. In as much theꝛefoꝛe as any woman ſhall bæ ſolicited by any man in due ſoꝛte, euen ſo wythout doubt

The crueltie of Piſiſtratus.

The meaneſt man of better condition than the nobleſt woman.

doubt she shall yeld to his desire, though the great wo more trouble thā the mean. If or we see the softe water with a continuall fall to breake and pierce the harde stone: and therefore let none despaire to loue. For so muche goodnesse shall folow him that loueth a greater woman than hymselfe, as he shall endeuour hym selfe to please hir, to haue decent qualities, the company of noble personages, to be ornate of sweete talke, bold in enterprises, and splendant in apparell, and if he shall attaine to greater glory, the greater delight shall he haue of minde, likewise he shalbe exalted with the good report of the people, and reputed of a noble mind. Let him therfore follows the most noble, as we haue alredy sayd.

The Queene concludeth that we should rather loue the more noble woman than the lesse noble.

The ninthe Queſtion,

propoſed by FERAMONTE. Duke of *Montorio.*

NExte vnto pleaſante Pola, ſate Feramonte Duke of Montorio, who after the Quene had ſaid, thus began: I conſent that it bée conuenyent to loue, that ye haue alredy fully anſwered this Gentlewoman to hir Queſtion. And that a man ought to loue rather a moze noble woman than a leſſe noble than himſelfe, may very well be yelded vnto, thozow the ſundzy reſons by you ſhewed touching the ſame. But fozaſmuch as there are ſundzy Gentlewomen of ſundzy ſoztes attired with diuerſities of habites, that (as it is thought) doe diuerſly loue, ſome moze, ſome leſſe, ſome moze hotly, & ſome others moze luke warme. I deſire to vnderſtād of you, whether of theſe thzee, a yong mā to bzing his deſire to a moſt happy ende, ought ſooneſt to be enamoured of, either of hir ỹ is maryed,

Whether is to be choſen in louing, either the wife, the widowe, or the maide.

or of the maide, or of the widowe? To whome the Quæne made this answers: Of the three, the one, that is the maryed woman, ought in no wise to be desired, bicause she is not hir owne, neither hath libertie to giue hir selfe to any: and therfore either to desire hir, or to take hir, is both to commit an offence against the diuine lawes, as also against the lawes naturall & positiue, the offending wherof, is to heap vpon our selues, the diuine anger, and by consequent, heauie iudgement. Howbeit, who that gropeth not his conscience so farre inwardly, dothe oftentimes spæde better in louing hir, than of any of the other two, either maid or widowe, in as much as he (althoughe such loue somtimes be with great peril) is to haue the effecte of his desire. And why this loue may diuers times bring the louer to his desire, soner thã the loue of the others, this is the reson: It is manifest, that in how much more the fire is blowne, so much the more it flameth, & without blowing, it becommeth deade. And as all other things thorowe muche vse do decay, so contrariwise lust & more

The Quenes answer.

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it is vsed, the more it increseth. The wi-
dowe in that she hath bene a long tyme
without the like effect, doth fele the same
almost as though it had neuer bene, and
so is rather kindled with the memorie
thereof, than with any concupiscence at
all. The maid that yet hath no skil ther-
of, neither knoweth the same but by ima
gination, desireth as it were one luke
warme: and therfore the maried woman
kindled in such passions, doth more than
any of the others desire suche effectes.
What time the maried are wont to re-
ceiue from their husbandes outragyous
words or deedes, wherof willingly they
would take reuenge if they might, there
is no way left more readier vnto them,
than in despite of their husbands to giue
their loue to him, by whome they are al-
lured to receiue the like. And although
it be expedient that suche manner of re-
uenge be very secrete, ỹ no shame grow
thereby, nethelesse are they yet content
in their mindes. Further the alwayes vs-
sing of one kinde of meat is tedious: and
we haue oftentimes seene the delycate
meates left for the grosse, turning after-

wardes vnto the same again, what time the appetite hath bene satisfied of the others. But bicause (as wee haue sayd) it is not lawfull thorowe any vniust occasion to desire ỹ which is an other mans, we will leaue the marryed to theyr husbandes, and take of the others, whereof a copious numbre our Citie dothe sette before our eyes. And we would in bestowing our loue, rather seke the widowes than the rude maides, grosse for suche a tastierie, and that are not without great trouble (the which in widowes needeth not) made able to a mannes desire. Further if mayds loue, they know not what they desire, and therefore they doe not followe with an intentiue mynde, the steppes of the louer as do the widowes, in whome nowe the antique fire taketh force, and maketh them to desire that which thorowe long abuse they had forgotten: so that to come to suche effecte, they (to late) bewepe the lost tymes, and the solitarie long nightes, the which they haue passed in their widowith beds. These are therefore (as it seemeth vnto vs) rather to be loued of them in whom

The widowe is to be loued before the maide.

is the libertie to submitte them selues to others, than any of the rest. Then answered Faramonte: Moste excellent Queene, what ye haue sayde of the maryed, I hadde determined in my minde that so it ought to bee: and now hearing the same from you, I am the rather assured thereof. But touching the Maides and Widowes, I am of the contrary opinion, bicause (setting the maryed aparte, for the reasons by you alleaged) it seemeth vnto me very good, that the Maide rather than the Widowe, ought to be desired: For as muche as the loue of the Maide seemeth more firme and assured than that of the Widowe. For the Widowe without doubt hathe already loued one other time before, and hathe seene and felt many things of loue, and knoweth what shame may folow therof: and therefore knowing these things better than the Mayde, loueth faire and softely: and doubting and not louyng firmly, desireth now this and now that, and knoweth not to whether for her most delight and greatest honour to linke her selfe, for sometimes shee will neither

The contrary opinion of Faramonte.

the one, nor the other: ſo that deliberation dothe wauer in hir minde, neither is the amorous paſſion able to take there ſtabilitie: but to the mayde theſe things are altogether vnknowne. And therefore as ſhee perſuadeth hir ſelf with good aduiſement, that of many yong men ſhee greatly pleaſeth one, ſo wythout further examination ſhee maketh choice of him as of hir louer, and to him onely diſpoſeth hir loue, not knowing howe for hir pleaſure to ſhew any contrary acte, neither is there for the more ſure tying of the Louer, any newe deliberation by hir ſought for the, touching hir loue, ſo that ſhee is then pure at the wil and pleaſure of him that ſimply pleaſeth hir, & quickly diſpoſeth hir wounded heart, him onlyo ſerue as Lorde. The which thyng (as I haue already ſayd) happeneth not of the widowe, and therfore is the other, the rather to be followed. Further, with more efficacie the mayde tarieth thoſe things that neuer any one of hir ſorte hath ſeene, heard or proued. And yet ſhee deſireth more to ſee, hear and proue them than who that hathe many times bothe

The conſtancie of maides in loue.

ſeene,

ſéene, heard and proued them, and this is manyfeſt. Emong the other occaſions for the which our life doeth greatly delight vs, and is deſired to be long, is for to ſée newe thyngs, ſuchs as wée haue yet neuer ſéene before. And alſo for to ſée thyngs moſte newe we haue a great delight to runne wyth a dilygent pace to that, which we aboue all other things doe endeuoure our ſelues to flée, that is Deathe, the laſte ende of oure bodyes. The maide knoweth not that delyghtfull conionction, thorowe the which wée come into the world, and yet is it naturall to euery creature thorowe a deſire to be drawne thereunto. Further, ſhée many times hath heard from them, that know what manner a thing it is, howe muche ſweetenelle doth conſiſt therein, the which wyth wordes haue giuen fire to the deſire, and therefore drawne of nature, and of a deſire to proue the thing, of hir not as yet proued, dothe thorow the wordes whych ſhée hathe hearde, deſire boldly with a kindled heart thys concourſe. And with whome is it preſumed to be had but only with him, whom

she hathe alreadie made Loyde of hir minde: This heat shal not be in the widowe, bycause hauing once proued and felte what manner a thing it was, shee is thereby prouoked thereunto: So that the Mayde then shall loue more, and be more diligent (thorowe the reasons aforesayde) to the pleasure of hir Louer, than the widowe. To what ende shall wee then wade any further in seeking that the Maide ought not rather to be loued than the Widowe? You, sayde the Queene reason well, and very well you defend your iudgement: But yet we wil shewe you with apparant reason, howe you likewise ought to holde the same opinion, that we holde of thys contention, if wyth a straight eye ye looke to the nature of Loue. Thus in the Mayde as in the Widowe, and so in the Widowe as in the Maide we see him to be firme, strong, and constant, and that thys is true, Dido and Adriana with theyr doings haue left vs an example. And wher as thys Loue is neyther in the one nor the other, none of the aforesayde operations will thereof followe. Then is it

The Queenes solution vpon the nynthe question.

con-

conuenient that eche one of them doe loue, if we wil haue that to folow, wher of bothe you and I haue already talked: And therfore in louing eyther maide or widowe, without going about to seeke whether of them is most discretely enamored (as we are certain of the widow) we shall shewe you how the widowe is more diligent to the pleasure of the louer, than is the maide. For doubtlesse among those things, that a woman estemeth deare aboue the rest, is her virginitie: and this is the reason, bycause therein consisteth all the honoure of hir following life. And without doubt she shall neuer be so much vrged forwardes to loue, as she shal not willingly be courteous thereof, but yet to him onely, to whome she beleeueth to be coupled as wife thorowe the matrimoniall Lawe. And therfore we go not about seking for this: for there is no doubt but that who will loue to marry, ought rather to loue the maide than the widowe, bicause she shalbe slow and negligent in giuing hir selfe to hym that loueth hir not (if she knowe it) to that effect. Further, maydes

Maides ought not to loue, but in respect of mariage.

are generally fearefull, neither are they subtile enoughe to finde the wayes and meanes, whereby they may take the stolne delights: But the widow of these things maketh no doubt at all, bicause that shée already hathe honorably giuen that which the other taryeth to giue, and being without the same, doubteth not in giuing hir selfe to an other, that token which may accuse: Whereby afterwardes, shée becommeth the more aduenturous, bicause (as is sayd) the chéefest occasion that bringeth doubt, is not in hir: besides shée knoweth better the secrete wayes, and so putteth them in effect. In that which you say, that ỹ maide as desirous of a thing which shée neuer proued, may be made more diligent to this thã the widow, that knoweth what maner a thing it is, therof the contrary. Maides do not at the first time for their delight, run to suche effect (although the thing ỹ delighteth, the oftener it is sene, heard, or felt, the more it pleaseth, and the more carefull is euery one to folowe the same (bicause it is then more noisom thã pleasant vnto thẽ. This thing wherof

ſue reaſon, doth not follow the order of many other things, that once or twice being ſeene, are afterwards no more deſired, but rather the oftener it is putte in effecte, with ſo muche the more affection it coueteth to returne, and more deſireth he the thing whom it pleaſeth, than dothe he whom it ought to pleaſe, and hath not as yet taſted therof. Wherfore the widdow, forasmuche as she giueth leaſt, and is beſt able to giue, she ſhall be the moſt liberall, and the more ſoner than the mayde, that muſt giue the deareſt thing she hath. Alſo the widow ſhal be ſoner drawen (as we haue ſhewed) than the mayde to ſuche effects. For the which occaſion, let the widow be rather loued than the maide.

(.·.)

¶ The tenth Question, proposed by ASCALIONE.

IT was conuenient that that Ascalione, who in circle sat next vnto the duke Feramonte, shoulde nowe propound: and therefore thus he sayd: Most excellent quæne, I remember that there was heretofore in this our citie a faire & noble gentlewoman lefte the widow of a worthye husbande, the whiche for that hir maruellous beautie, was of many a noble yong Gentleman beloued. And of those many, there were two gentlemen coragious knights, eche one in what he could did endeuor himselfe to attaine hir loue. And whilst this cõtinued, by chance it hapned, that an vniust accusation was brought against hir, by certayne of hir kinsfolks, before the Magistrate, & after by false euidence proued, thorow whiche vntrue processe she was condemned to the fire. But bicause the conscience of the Iudge was perplexed, for that it seemed him, as it wer to know the vniust prose, he was willing to committe hir life to the

the Gods, and to Fortunes happe, and so tyed suche a condition to his giuen sentence, as after the Gentlewoman shoulde be ledde to the fire, if any knight coulde be founde the which would combate in the defence of hir honour, agaynst him that would maintayne the contrary, and shoulde happe to ouercome, she shoulde then be free, and if the contrary, to be burned according to the domed sentence. As the condition was vnderstode of hir two louers, and by chaunce soner knowen to the one than to the other: he which knew the same soneste, forthwith toke him to his armour, mounted on horsebacke, and came into the fielde, gainsaying him that wold come & maintayne the death of the Gentlewoman. The other that somewhat later than the first vnderstod of this sentence, and hearing how that the knight was alredy in field in hir defence, neither that ther was then place for any other to go thither in that enterprise, & therefore not knowing herein what to do, became very sorowfull, imagining that through his slackenesse he had lost the loue of the loued

Two knights amorous of one gentle woman, did in sundry wise shewe their loue.

Gentle-

Gentlewoman, and that the other iustly had deserued the same: and whilest he thus sorowed his misshap, he bethought him, that if he before any other shoulde go armed into the fielde, saying that the Gentlewoman ought to dye, and so suffer him selfe to be ouercome, he mighte thereby cause hir to escape, and so according to his deuice, he put the same in effect. The gentlewoman hereby escaped, and was deliuered from perill. So that then after certayne days, the first knight went vnto hir, and recommended him selfe vnto hir, putting hir in remēbrance how that he, to preserue hir from death, had a few days paste offred him selfe to the perill of death, and thanks be to the Gods, and to his forces, he had deliuered bothe hir and him selfe from so harde an happe: Wherupon it would please hir, according to his desert to giue hir loue, the whiche aboue all things he had always desired. Afterwards with the like prayers came the seconde knight, saying that for your sake I haue hazarded my lyfe, and bicause you should not dye, suffred my selfe to be ouercome, wherupon

I haue

I haue purchaſed to my ſelfe eternall infamie: whereas I contrarywiſe with incountring your ſuretie, and willing to vſe my force, might haue bene able to haue gotte the honor of the victorie. The Gentlewoman thanked ech one of them very benignely, promiſing them bothe due recompence for the receiued ſeruice. And now they being departed, ſhe abode in great doubt to whether of them ſhe ſhould the rather giue hir loue, to ẏ firſt, or to the ſeconde, and thereof prayeth counſell of you, on whether of them ye would ſay, that ſhe ought ſoneſt to beſtowe the ſame. We deeme (ſayde the Quéene) that the firſt is to be loued, and the laſt to be left: bicauſe the firſt vſed force, and ſhewed his aſſured loue in diligent ſort, giuing him ſelfe to euery perill, that might happen through the future battaile, euen vnto the death, wherby it might very well haue folowed, forasmuche as if ſuche a battayle to be done againſt him, had ben as lefull to any of the enemies of the Gentlewoman, as it was to the louer, he had bene in perill of death for his defence: neither was it

The queenes iudgement vpon the contrary doings of the two knights.

manyfest to him, that one should come a-gaynst him, that would suffer him selfe to be ouercomen, as it happened. The last truely went well aduised not to dye, neither to suffer the Gentlewoman to dye. Then, forasmuche as he put least in aduenture, he meriteth to gayn the lesse. Let the first then haue the loue of the faire gentlewoman, as the iust deserner thereof. Alcalcone sayde: O most prudent Queene, what is that you say? Doth not not one time suffize to be rewarded for well doing, without crauing further desert? Truely yes. The first is well requited, with being of euery one honored for the receiued victorie: and what greater rewarde néedeth he than honour the rewarde of vertue? the receiued honour did suffise for a greater matter than he did. And he that with all his witte came well aduised, ought he to be vnrecompenced? and further, he to be of euery one euill spoken of, hauing nothing lesse than the first holpen the Gentlewoman to escape? Is not the witte to to forcelet euery bodyly force? How so? If this man with all his witte came for the safetie of

Alcalion contrarieth the queene.

the

the Gentlewoman, ought he for his deſert to be reiected: God forbid it ſhould ſo be. If he knew not the ſame ſo ſone as the other, this was not through negligence: for if perhaps he had knowen it before the other, he woulde haue runne to that, whiche he toke diſcretely for the laſt remedie: whereof rewarde iuſtly ought to follow, the which reward ought to be the loue of the Gentlewoman, yt rightly ſhe ſew vnto him: and yet you ſay the contrary. God defende from your minde (anſwered the Queene) that vyce ſome to a good ende, merite the ſame rewards that vertue done to the lyke end meriteth: But rather in as muche as vice deſerueth correction, ſo no worldly deſerte can iuſtly ſatiſfie vertue. Who ſhall denye vs to beleeue (although we can not manifeſt the ſame with apparāt reaſon) but that the laſt knight as enuious of the good turn he ſaw prepared for the other, was moued to ſuche an enterpriſe, to the ende to diſturbe the ſame, and not for the loue he bare to the Gentlewoman, and yet his deuice failed him. He is a fole, that vnder the colour of an

The queenes ſolution of the tenth queſtion.

enimie, doth endeuor himself (to the end to receiue recompence) to helpe an other. Infinite are the ways wherby it is possible enough for vs to shewe at the first with open frendship, the loue that one of vs beareth towards the other, without shewing our selues as enemies, and after with coloured wordes to make shew to haue profited. That whiche we haue sayd may now suffise you for answere, whom old age more than any thing else, ought to make discrete. And we beleeue, that when your minde shall haue duely digested these things, ye shal not find our iudgement guilefull, but true, and to be followed. And so she held hir peace.

The eleuenth Question,

proposed by a Gentlewoman, named GARCE.

There followed after him a gentlewoman of cheare very milde, whose name was Grace, and assuredly the name was consonant

to hir nature, who with an humble and modeſt voyce began theſe wordes: It is come to my tourne, O moſte vertuous quene, to propound this my queſtion, the which to the ende the time (that now approcheth to our laſt feſting, may be ſweetened with the new beginning thereof) be only ſpent in talke, I ſhal briefly propound that whiche willingly (if it were lefull for me) I would paſſe ouer, but yet not to pretermit the limits of your obedience, neither the order of the reſt, I ſhal propound this: Whether is it great delight to the louer to ſée his loue preſent, or not ſéeing hir, to thinke amorously on hir? My gracious Grace, ſayd the quéene, we beléeue that muche more delight is taken in thinking than in beholding: bicauſe in thinking on the thing loued, all the ſenſitiue ſpirites do then graciouſly féele a maruellous ioy, and as it were, do content their inflamed deſires, with the delight onely of the thought. But this happeneth not in the beholding, bicauſe that onely the viſible ſpirite féeleth ioy, and the others ar kindled with ſuch a deſire that they are not able to endure, and

Whether is greter pleaſure to a louer to ſee the preſent, or to think on the abſent.

The iudgement of the queene.

so remayne vanquished: and that visible spirite sometime taketh so great pleasure, that of force he is constrayned to withdraw himselfe back, remayning vile and altogether vanquished. Then do we gather hereof, that greater delights is to thinke than to beholde. That thing whiche is loued, answered the Gentlewoman, how muche the more it is sæne, so muche the more it delighteth: and therfore I beleæue, that greater delight bringeth the beholding, than dothe the thinking, bicause euery beautie at the firste, pleaseth thorowe the sight therof: and so after thorow the continuall sight, suche pleasure is confirmed in the minde, as therof is ingendred loue, and those pleasures that spring from him. No beautie is so muche loued, neither for any other occasion than to please the eyes, and to content the same. Then in sæing they ar contented, and in thinking to sæ, the desire increaseth: so that more delight fæleth he that is cõtented, than doth he that desireth to content himself. We may sée and know by Laodomia how much more the present sight than the absent thought

Laodomia and Protheſilaus.

doth

both delight, bicauſe we are to think that hir Protheſilaus neuer departed from hir thought, neither yet was ſhe euer ſeene diſpoſed to other than to melancolie, refuſing to decke and apparel hir ſelf with hir coſtly garments: The whiche thing in ſeeing him neuer happened: For what time ſhe abode in his preſence, ſhe was merry, gracious, and alwayes ioyful, and trimly attired. What more manyfeſt teſtimonie will we haue than this, that the gladneſſe is not greater of the ſighte than of the thought? Bicauſe that thorow the exteriour doings, that may be comprehended, whiche in the hearte is hidden? The Queene then, thus made anſwere: Thoſe things, bothe delightfull and noyſome, that approche moſt neere to the minde, bring more annoye, and more ioye, than doe thoſe farre off from the ſame. And who doubteth, but that the thought abideth in the mind, and that the minde is not from the eye? although thorow the particuler vertue of the minde they haue their ſighte, and that it is conuenient for them by ſundry meanes to render their proportios to the

The queenes ſolution of the xj. queſtion, defining that the thought is to be preferred before the looke.

anjmate vnderſtanding. Hauing then in the minde a ſweete thought of the loued, in that acte which the thought bringeth, in that togither with the thing loued, it ſeemes the louer to be. Then he ſeeth the ſame with thoſe eyes, to whome nothing, no not of a long diſtance may be hidden. Then he ſpeaketh with hir whō he loueth, and peraduenture with piteous ſtile telleth the annoys ſuſtained for hir ſake. Then it is lauful for him without feare to embrace hir. Then dothe he accoꝛding to his deſire maruelouſly glad himſelfe with hir. Then doth he hold hir wholly at his pleaſure, the whiche in beholding happeneth not, bicauſe that ſight onely at firſt taketh pleaſure without paſſing further. And as we ſay, Loue is timoꝛous and fearefull, and in beholding dothe make the heart tremble in ſuche ſoꝛte, as it leaueth neither thought noꝛ ſpirite in his place. Foꝛ many with the long beholding of their ladies, loſe thoſe their naturall foꝛces, and remayne vanquiſhed: and many not beeing able to moue, ſtande like poſtes, other ſome, in tangling and trauerſing their legs, fal to

The effects of fond amorous lookes.

the

the grounde. Others thereby lose their speache: & by sight we know many other like things to haue happened, the which all shoulde haue bene very acceptable to them, to whom (as we haue sayde) they haue happened, if they had not happened at all: how then bringeth that thing delight, that shall willingly be fled: We confesse, that if it were possible to behold without feare, it shoulde be a great delight. But yet little or nothing without the thought, the which without the bodily sight, pleseth very much. And that that whereof we haue may spoken come to passe through the thought, it is manifest, that, yea, and muche more. For we finde that men with thought haue passed the heauens, and tasted of the eternal peace. Then more delighteth the thought than the sightes. And if ye say that Laodomia was melancolie with thinking, we doe not denye it, but yet it was rather a dolorouse than an amorouse thoughte, that dyd trouble hir: She as it were a diuiner to hir owne harme, alwayes doubted the death of Protheſilaus, and ſtil was thinking theron, contrary to those

thoughts wherof we reason, which therfow that doubt could not enter into hir, but rather forowing through this occasion as reason was, she shewed a troublesome and heavy loke.

¶ The twelfth Question,

proposed by PARMENIO.

PArmenio sat nerte to this gentlewoman, and without attending further, as the Quéne had left, thus beganne: Moste mightie Quéne, I was of long time companion with a yong gentleman, to whom that happened which I intend to shew. Ye as much as any man could loue a woman, loued a fayre yong gentlewoman of our citie, gracious, gentle, and very rich, both of wealth and parents, and she eke loued him for ought that I (to whom his loue was discouered) could vnderstand. This gentleman thē louing hir in moste secrete sort, fearing that if it shuld be bewrayd, that he should no ways be able to speake vnto

vnto hir: to the ende therfore ỳ he might discouer his intent, and be certified likewise of hirs, he trusted no one that shold attempt to speake of this matter: yet his desire inforcing him, he purposed since ỳ he could not bewray him self vnto hir, to make hir vnderstand by some other, that whiche he suffered for hir sake. And bethinking him many dayes, by whom he might most closely signifie vnto hir that his intent, he saw one day a poore olde woman, wrinkled, and of an Orenge tawnie colour, so despitefull to beholde as none the like, the whiche being entred the house of the young woman to aske hir almesse, followed hir forthe of the doore, and many times after in lyke sort, and for like occasion he saw hir returne thither. In this woman his hearte gaue him to repose his whole trust, imagining that he should neuer be had in suspicion, and that she might fully bring his desire to effect: therfore calling hir to him, he promised hir greate gifts, yf she would helpe him in that which he should demaunde of hir: She sware to do hir endeuour, to whom this gentleman then

discouered his minde. The olde woman departed, and after a while hauing certified the yong woman of the loue that my companion bare hir, and him likewise, howbeit that she about al other things of the worlde did loue him, she deuised how this yong man shoulde be secretly one euening with the desired woman: and so he going before hir, as she had appoynted, she guided him to this yong Gentlewomans house, wherein he was no soner entred, than through his misfortune, the yong woman, the olde, and he, were all three found, and taken togithers, by the brethren of the yong woman, & cõpelled to tell the truth of that they made there, who confessed the whole matter as it was. These brethren, for that they were the friends of this yong gentleman, and knowing that he as yet had attayned nothing that might redound to their shame woulde not dos him any harme as they might haue done, but laughing sayd vnto him in this sorte: Thou art now in our hands, & hast sought to dishonour vs, and for that we may punish thee, yf we will, of these two wayes see that thou take the one,

A gentleman, a gentlewoman, and an old woman were taken by the brethren of the gentlewoman.

The gentleman condemned to lye with the yong and

one, either that thou wilte we take thy life from thée, or elſe that thou lie wyth this olde woman, & this our ſiſter, either of them one yeare, ſwearing faithfully, that if thou ſhalt take vppon thée to lye with either of them a yeare, and the firſt yeare with the yong womã, that as many times as thou ſhalt kiſſe or haue to do with hir, as many times ſhalt thou kiſſe and haue to do with the old woman the ſeconde yeare. And if thou ſhalt take the firſt yeare the olde woman, lyke howe many times thou ſhalt kiſſe and touche hir, ſo many times likewiſe, and neither more nor leſſe ſhalt thou doe the lyke to the yong woman the ſeconde yeare. The yong mã liſtening to the ſentence, and deſirous to liue, ſayd, that he would lie with theſe two, two yeares. It was graunted him. But he remained in dout with which of them he ſhuld firſt begin, either with the yong, or with the olde. Whether of them would you giue counſell he ſhould firſt, for his moſte conſolation begin withall? The Quéene, and likewiſe the whole company ſomewhat ſmiled at this tale, and after, ſhé thus

olde woman cyther of them a yeare.

The Queene decideth the xij. queſtion.

made answere: According to our iudgement the yong gentleman ought rather to take the faire yong woman, than the fowle old, bycause no present good turne ought to be left for the future, neither the euil to be take for the future good, bicause we know that we are vncertain of thinges to come: and in doing the contrary hereof, many haue already forowed to late, and if any haue praysed him selfe herein, not dutie, but fortune hath therin holpen him. Let the faire therfore be first taken. Ye make me greatly to maruell (sayd Parmenio) seing ỹ the present good ought not to be left for ỹ future, to what end then is it conuenient for vs with a valiaunt mind to follow & beare worldly troubles, wheras we may flee them, if it were not thorow the future eternall kingdoms promised to vs thorow hope: It is a maruellous thing that suche a flocke of people as are in the worlde, al moyling to the ende at one time to tast of rest, and beeing able to reste before trouble, shoulde remayne so long whyle in suche an errour, as trouble after rest were better than before. It is a thing very

The contrary opinion of Parmenio.

herye iuste (as it seemeth to me) after troubles to seeke rest, but to desire to rest without trouble in my iudgement ought not to be, neither can it bring delight. Who then will giue counsell to any, that he lye first with a fayre Gentlewoman one yere, the whiche is the onely rest and ioye of him that must lye with hir, in shewing him after that there must follow so great annoy and vnpleasaunt lyfe, as he muste in euery acte wherein he abode with the young woman, haue to do as long with a lothsome olde woman? Nothing is so noysome to a delightfull lyfe, as to remember, that after death we shall be founde spotted. This death returning to our memory as enime cõtrary to our being, doth disturbe vs of al goodnes & pleasure: and whilst this is remembred, there can neuer be ioy tasted in worldly things. Likewise no delight can be had with the yong woman, that is not troubled or destroyed in thinking & remembring that it behoueth him to do as muche with a most vile old womã, who shal alwais be remayning before the eyes of his minde.

The

The time that flyeth with an inestimable wing, shall seme vnto him to ouerflie, lesning eche day a great quantitie of the due houres: and this mirth is not tasted, where as infallible future sorow is taryed for. Wherefore I would iudge, that the contrary were better counsell, that is, that all trouble, wherof gracious rest is hoped for, is more delightfull, thā the delight, whereof anoy is taryed for. The colde waters semed warme, and the dreadfull time of the darke night semed clare and sound day, and turmoils rest to Leander, at what time he went to Hero, swimming wyth the force of hys armes, thorow the salt sourges betwen Sesto and Abido, for the delight that he conceyued to haue of hir tarrying his cōming. God forbid then, that a man shuld couet rest before trauaile, or reward before the doing his seruice, or delight, before he hath tasted tribulatiō: forasmuch as if that way (as we haue alredy sayd) should be taken, the future annoy should so muche hinder the present ioy, that not ioy, but rather annoy it might be sayde. What delight could the delicate meats,

and

and the instruments sounded with cunning hande, and the other marueilous ioyes made to Dionysius the tyrãt bying, when as he sawe a sharp pointed swoꝛd hang by a fine thꝛéade ouer his heade: Let then soꝛowful occasions be first fled, that afterwards with pleasure, and that without suspition, gracious delightes may be followed. The Quæn made him answere, saying; You answer in part as though we did reason of eternall ioyes, foꝛ the purchasing whereof, there is no doubt but that all troubles oughte to be taken in hand, and all woꝛldly wealthe and delight to be left aparte: but at this instant we do not speake of them, but do moue a Question of woꝛldly delightes, and of woꝛldly annoyes. Wherunto we answere as we sayd befoꝛe, that euery woꝛldly delight, that is followed wyth woꝛldly anoy, ought rather to be taken, than the woꝛldly annoye that taryeth woꝛldly delight: bicause who that hath tyme, and tarieth time, loseth time. Foꝛtune graunteth hir gꝏdnesse with sundry mutations, the which is rather to be taken when as she giueth, than to moile

Dionysius.

The Quenes solution of the. xij. questiõ, defining that the yõg is to be lyen with before the olde.

to the ends after turmoyles to gette the ſame. If hir wheele ſtode firme and ſtable, vntil that a man had toyled ſo much as he ſhould nede to toyle no more, we would then ſay, that it wer to be graunted to take paynes firſt: but who is certayne that after the euil, may not folow the worſe, as well as the better that is taried for? The times together with worldly things are al tranſitorie, & therfore in taking the old woman, before the yere be complete, the which ſhall neuer ſeme to ware leſſe, the young woman may dye, and hir brethren repent them of this they haue don, either elſe ſhe may be giuen to ſome other, or peraduenture ſtolne away, ſo that after one euil, there ſhal follow a worſe to the taker. But cõtrarywiſe, if the yong woman ſhall be taken, the taker ſhal therby haue his deſire ſo long time of him deſired, neither ſhall there after follow that annoy of thought, that you ſay muſt follow thereby, bicauſe that we muſt dye is infallible, but to lye with an old woman is a hap able enough with many remedies to be of a wiſe man auoyded, & worldly

things

things ar to be taken of the discret with this condition, that ech one whiist he holdeth and enioyeth them, he dispose himself with a liberal mind, when he shalbe required to restore or leaue them. Who that busieth himselfe to the ende to rest, bringeth a manyfest crample, that without that he can not haue rest: & since he therefore taketh troubles to the ende to haue rest, how much more is it to be presumed, ỳ if rest were as redy as if trouble, but that he would sooner take that thã this? Neither is it to be thought that Leander, if he had ben able to haue had Hero without passing the tempestuous arme of the sea, wherin after he perished wold not rather haue taken hir, thã haue swom the same. It is conuenient to take fortunes happes what time she giueth them. For no gift is so small, that is not better than a promised greater. And as for future things, let remedies be taken, and the present gouerned according to their qualities. It is a naturall thing to desire rather the good than the euil, whẽ as equally they concurre, and who that dothe the contrarye followeth not naturall

A smal gifte in hand is better than a promised greater.

ral reaſon, but his owne folly. We confeſſe, that after troubles quietneſſe is more gracious and better knowne than before, but yet not that it is rather to be taken than the other. It is poſſible for wiſe men and fooles to vſe the Counſels both of fooles and wiſemen according to their liking: but for all that the infallible veritie is not altered, the which doth giue vs leaue to ſee that rather the faire yong woman than the lothſome olde is to be taken of him, to whom was made ſuche a choiſe.

The thirteenth queſtion,

propoſed by MASSALINE.

MAſſaline the whiche ſate on the right hande of the Queene, and next to Parmenio, performing the cirtle, ſayde in this wiſe: It is meete that I laſtly propound my queſtion: And therfore to the ende that I may make the pleaſaunt tolde tales, and the before propounded queſti-

Queſtions to ſeeme moze ſweete, I ſhall tell you a ſhozt tale wozth the hearing, wherein there falleth a Queſtion very pzopze to make an ende withall. I haue heretofoze heard ſay that there was in this our Citie a Gentleman, who was very rich, that had to wyfe an exceeding faire yong Gentlewoman, whom he loued aboue al wozldly things. This gentlewoman was intierly beloued of a Knight of the ſame Citie, but ſhee loued him not at all, neither cared foz hym, by occaſion wherof, the Knight was neuer able to get from hir, either good wozdes oz curteous countenance: and while he thus liued comfoztleſſe of ſuche loue, It happened that he was called to the regiment of a Citie not farre diſtante from this of oures: And accozdingly he went thither, hauing honozably gouerned the ſame all the time of his abode there: during the which it happened, that there came a meſſanger vnto hym, who after other newes thus ſayd: Sir ye ſhal vnderſtand, that the Gentlewoman of our Citie, whom you ſo intierly loued aboue all others, this mozning labouring with great

A Gentlewomā was loued of a Knight.

The Knyght aduertiſed of the death of hir whom he loued.

great griefe to be deliuered of child died, not being deliuered, and was in my preſence, of hir parents honourably buried. The knight not without great ſorrow, gaue care to this tale, and with a ſtrong heart endured the telling thereof, without ſhewing any alteration of countenance at all, and to himſelf thus ſaid: Ha wretched death, curſed be thy power, thou haſt depryued me of hir, whom I loued aboue all others, and whom I deſired more to ſerue, although I knew hir cruell vnto me, than any other worldly wight. But ſince it is thus come to paſſe that which loue in hir life time woulde not vouchſafe to graunt me, now that ſhe is deade, he can not deny me: That aſſuredly if I ſhould dye therfore, I wil now kiſſe the face of hir being deade, that liuing I loued ſo well. And ſo ſtaying vpon this determination, he taryed vntill it was night, and then toke one of his ſeruants, whom he beſt truſted with him, and trauayled the dreadfull darke wayes, till at the laſt he came to the Citie: And being entred the ſame, he went ſtreight to the ſepulture, wherein

The knighte ſeeketh his loued gentlewoman in hir graue.

the

the gentle woman was buried: and after he had comforted his ſeruaunt, that he without any feare ſhoulde attende him there, he opened the ſame, & went thereinto, wheras lamenting with a piteous plaint, he kiſſed the gentle woman, and toke hir in his armes, and not ſatiſfied therwith, he began to fæle hir here and there, and to put his hand into hir frozen breſt among the colde dugs. But afterwards (being become more bolde than was mæte) to ſeke out vnder the rich attire which ſhe had on, the ſecrete parts of the body, going & fæling with a feareful hand hither and thither, til at the laſt he ſpied the ſame vpon hir ſtomack, where as with a fæble motion he felt the weak pulſes ſomewhat to moue. He then became very fearefull, but yet loue made him bolde, and therefore trying further with a more aſſured herde, he knew that ſhe was not dead: and firſt of all with a ſwæte mutation he drew hir out of that place, and after wrapping hir in a great mantell (leauing the ſepulture open) he and his ſeruant caried hir ſecretly to his mothers houſe, whereas he conti-

The Knight caryeth his Lady to his mothers house.

red his sayd Mother, throw the power of the Gods, that shee, neyther this, nor any thing else should manifest to any person liuing. He caused great fires to be made, to the ende to comfort the colde membres, & hereunto the lost forces did not therby returne in due sort: by occasion wherof, as one peraduenture discrete in suche a case, willed a solemne hotte house to be prepared, wherein he caused first to be strowed many vertuous herbes, and after placed the Gentlewoman therein, causing hir as it was méete for one in that plight, to be tenderly loked vnto. In the which hotehouse, after shee had for a time made hir abode there, the blood coagulate about the heart, began throw the receyued heate to disperse by the cold vaines, & the spirites halfe dead began to returne to their places: wherupon the Gentlewoman (no sooner feeling the same) begã to cal to hir mother, & after to aske wher shee was: to whome the Knight in steede of hir mother made answer, ỹ shee was in a very good place, and that shee should comfort hir self: shee abiding in this sorte, calling vpon the

woman

womã Lucina for help, was as it pleased the Gods (aboue all expectation) deliuered of a faire sonne, & therewith of great trouble and perill: whereas remaining disburdened, and being ioyful of hir new born childe, there were out of hand prouided nourses, bothe for the charge of hir, as also of hir sonne. The Gentlewoman now after all these heauie troubles, returned to hir perfecte vnderstanding, and the new sonne was also borne to the worlde, before she sawe either the Knight that thus loued hir, or his mother who was prest to doe hir seruyce, neither did she see any one of hir parents or kinsfolkes about hir, for to loke vnto hir: whereupon being come into a cogitable admiration as it were all amazed, sayd: Where am I: what a wonder is this: Who hath brought me hyther, wheras I was neuer before: To whom the Knight answered: Gentlewoman, maruell not, comfort your selfe, for that which you see, hath bene the pleasure of the Gods, and I shall tell you how, and so declaring from the beginning to the ende all that which was happened hir,

Lucina, the goddesse of child bearing.

The Gentlewoman abiding with the Knight, was deliuered of childe.

The Knyght declareth to the gentlewoman how she was brought into his house.

concluded, that throughe him, shée and hir sonne were alyue: By occasion wherof they were alwayes bounden to be at his pleasure. The Gentlewoman perceiuing this to be true, knowing assuredly that she could not by any other meanes, but onely by this which he shewed hir, be come to the hands of the knight: first of all with a deuoute voyce, rendred thanks to the immortall gods, and after to him, offring hir selfe to be alwayes at his pleasure and seruice. Then sayd the knight: gentlewoman since you know your selfe to be beholding vnto me, I wil that in guerdon of my wel doing, ye comforte your selfe here in this place, vntil I returne from mine office, whereunto it is now so long since that I was chosen, as the date hereof is almost at an end. Besides ye shall promise me faithfully, neuer to bewray your selfe without my licence, either to your husband, or any other person. To whom the Gentlewoman answered, that she was vnable to denye him eyther this, or any other request, and that assuredly she would comfort hir selfe: and so by

sthe made vnto him, she affirmed neuer to cause hir selfe be knowen without his pleasure. The knight sæing the Gentlewoman out of all perill to receiue comfort, after he had abode two dayes in hir seruice, recommended hir and hir childe to his mothers charge, and so departed, returning to the gouernment of his said office, the whiche after a little while he honorably ended, and returned home to his owne house and possessions: where as of the Gentlewoman he was graciously receyued. Certayne days after his returne, he caused to be prepared a great banquet, whereunto he inuited the husbande of this Gentlewoman, whom he loued, hir brethren, and many others of hir friendes and his: and the bydden guestes being sette downe at the table, the Gentlewoman according to the pleasure of the knight, came apparelled in those garments, and decked with that crowne, ring, and other precious ornaments (as the vse was then) wherwith she was buried. And by the commaundement of the knighte placed hir selfe on the one side by hir husband, & on

The knight biddeth the husbande of the gentlewoman to a banquet.

the other ſide by himſelfe, where as ſhe ſedde that morning, without ſpeaking any worde at all. This Gentlewoman was oftentimes beheldē of hir huſband, and hir attire and ornaments alſo: and as it ſeemed vnto him, he knewe hir to bee his wife, and thoſe to be the garmentes wherein ſhee was buryed: But yet for that he thought he had buried hir dead into hir ſepulture, and not beleuing that ſhee was ryſen againe, durſte not once giue hir a word, doubting leaſt ſhee had bene ſome other that did reſemble his wife, imagining that it were more eaſie to finde one woman, in attire and ornamentes like to an other, than to raiſe vp a dead body. But yet for all this, he tourned many times towardes the Knighte, and aſked him who ſhee was. To whome the knight anſwered: Aſke of hir, whome ſhee is, for I can not tell, out of ſo vnpleſant a place I haue brought hir. Then the huſband aſked ỳ wife who ſhee was, to whome ſhee anſwered: I was brought by this Knight by vnknowne wayes into this place, to that gracious life that is of euery one deſired.

At

At these wordes there wanted no admiration in the husbande, but rather the same increased, and so they remayned vntill the banket was ended. Then the knight ledde the husbande of this gentlewoman into a chamber, and with him the Gentlewoman, and the other likewise that banketted with them, where as they found the Gentlewomans fayre & gracious sonne in the neurses armes, whome the knighte deliuered into the fathers handes, saying: This is thy sonne, and giuing him the right hande of his wife, sayde: This is thy wife, and mother of this childe: shewing to him and to the rest, how it happened that she was brought thither. They al after gret wonder, made great ioy, and chiefly the husbande of his wife, and the wife with hir husbande, of their sonne. And so both two thanking the knight, retourned merily home to their house, many dayes after making maruelous ioy. This knight entreated this gentlewoman with that tenderneſſe and that pure fayth, as if she had bene his ſiſter, and therefore it is doubted whiche of these two was the

The knight restoreth the gentlewoman to his husbande.

The queſtiō is whether the loyaltye of the knighte, or the ioye of the husbande was the greater.

greter: either the loyaltie of the knight, or the ioy of the husbande, that had now gotten agayne his loſt wyfe, whome he reputed as dead. I pray you to say your opinion, and what you woulde iudge hereof? Moſt great (as we beleeue) anſwered the Queene) was the ioy of the agayne gotten wife, and of hir childe: and likewiſe noble and very great was the loyaltie of the knight. But for that it is a naturall thing to be glad of the getting agayne of things loſt (neither could it otherwiſe be bicauſe it woulde an other) and ſpecially in the getting agayne of a thing before ſo gretly loued, with a childe, wherof there could not be made ſo gret ioy as was cōuenient. We do not repute it to be ſo great a matter as to do that whereunto a man is of his proper vertue conſtrayned to doe, the which in beeing loyall cōmeth to paſſe, bicauſe the beeing and not beeing loyal, is a thing poſſible. We say then, that from whom proceedeth the being loyall in a thing ſo greatly loued, that he doth a moſt great and noble thing in keping loyaltie, & that in a far greater quantity

The queenes iudgement.

loyaltie

loyaltie doth increase in him, than dothe ioy in the other, & thus we iudge. Truly sayde Massaline: Most renoumed queene, I beleeue it be as you say: but yet it semes vnto me a great matter to think, that with so great ioy as was in him that had gotten agayne his wyfe, there could be made comparison of greatnesse in an other thing: forasmuch as greater griefe is not supported, than when as thorow death a thing loued is lost. Further, if the knight were faythfull, as is already sayd, he did therin but his dutie, bicause we are all bounden to the working of vertue: and he that dothe that, wherunto he is of duetie bounden, doth but well, but yet it is not to be reputed for so great a matter. Therfore I imagine, that there may be iudged greater ioy than loyaltie. You with your words do contrary your selfe (sayd the queene) bicause man ought as well to reioyce in the goodnesse of god in taking him away as thorow the working of vertue: but if the one could be in the one case, as sorowful as the other could be in the other case

The contrary opinio of Massanisse.

The queenes solution vpō the last question.

sale disloyall, it might be consented to your iudgement. To follow the lawes of nature, which can not be fled, is no great matter, but to obey the positiue lawes, is a vertue of the minde, and the vertues of the minde bothe for greatnesse as for euery other respecte, are to be preferred before bodily workes. And if vertuous workes (making due recompence) do surmount in greatnesse euery other working, it may be sayd, that the hauing ben loyall, dureth always in beeing. Joy may be turned into sodayn sorow, either else in a shorte space of time become little or nothing, losing ỹ thing thorow the whiche it is become mery. And therfore let it be sayde of him, that vprightly will iudge, the knight to haue bene more loyall, than the other mery. Not one there was that followed Massaline, that had any thing more to say, for that they all had now propounded their Questions. The sunne now in setting, left the place replete with a temperate aire. By reason whereof, Fiametta, moste reuerente quene of this amorous people, raised hir

on ſwte, and thus ſayd: Gentlemen and gentlewomen, your queſtions are finiſhed: wherunto (the Gods be thanked) we haue accoꝛding to our ſmall knowledge, made anſwere, following rather pleaſant reaſoning, than matter of contention. And we know, that much moꝛe might haue bene anſwered vnto the ſame, yea and in farre better ſoꝛte than we haue done: But yet that whiche we haue ſaid may ſuffize to our paſtime: and foꝛ the reſt, let it remayne to the Philoſophers of Athens. We ſée Phœbus now not to beholde vs with a ſtraight aſpect, we féele the ayꝛe refreſhed, and knowe this Feaſt, which we at our comming hither left thꝛough the exceſſiue heate, to be agayne begonne by our companions. And therfoꝛe it ſæmeth vs good, that we returne to the ſame: and this being ſayd, ſhe toke with hir delicate hande, the laurell crowne from hir heade, and in the place where ſhe ſate, ſhe laide it downe, ſaying: I leaue here the crowne of my honour and yours, vntill that we ſhall retourne hither to the like reaſoning.

And

ſaſe diſloyall, it might be conſented to your iudgement. To follow the lawes of nature, which can not be fled, is no great matter, but to obey the poſitiue lawes, is a vertue of the minde, and the vertues of the minde bothe for greatneſſe as for euery other reſpecte, are to be preferred before bodily worke. And if vertuous workes (making due recompence) do ſurmount in greatneſſe euery other working, it may be ſayd, that the hauing ben loyall, dureth alwayes in beeing. Joy may be turned into ſodayn ſorow, either elſe in a ſhorte ſpace of time become little or nothing, loſing ẏ thing thorow the whiche it is become mery. And therfore let it be ſayde of him, that vprightly will iudge, the knight to haue bene more loyall, than the other mery. Not one there was that followed Maſſaline, that had any thing more to ſay, for that they all had now propounded their Queſtions. The ſunne now in ſetting, left the place replete with a temperate aire. By reaſon whereof, Fiametta, moſte reuerente quene of this amorous people, raiſed hir

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And

And hauing thus sayde, she tolde Philocopo by the hand, that now with the rest was risen, and so returned with them al to their Feast. Thence was heard of all sides the pleasant instruments, and the aire resounding of amorous songs, no part of the Garden was without banketting: wherin they all abode merily all that day, euen to the last houre: but night beeing come vppon them, and the starres shewing forth their light, it seemed good to the lady, and to them all, to depart, and to returne to the citie, wherin being entred, Philocopo taking his leaue, thus sayde vnto hir: Most noble Fiametta, if the Gods should euer graunt me, that I were mine owne, as I am anothers, without doubt I should be presently yours, but because mine owne I am not, I can not giue my selfe to another: Howe be it for so muche as the miserable heart could receiue straunge fire, so muche the more it feeleth thorow your inestimable worthynesse to be kindeled, and shall feele alwayes and incessantly, with more effecte shall

desire

deſire neuer to be forgetfull of your worthineſſe. She thanked Philocopo greatly of this curteſie at his departure, adding that it would pleaſe the Gods quickely to bring a gracious peace to his deſire.

(˙:˙)

FINIS.

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OMNIA
HABENTI
BE
IAMES POOLE